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Volume 32: 1961-62

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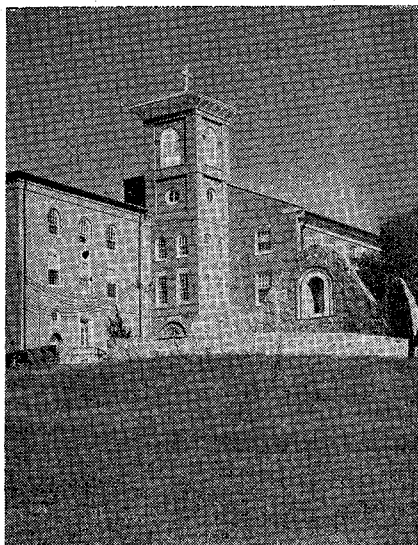
The De Andrein

VOLUME 32

PERRYVILLE, MISSOURI—OCTOBER, 1961

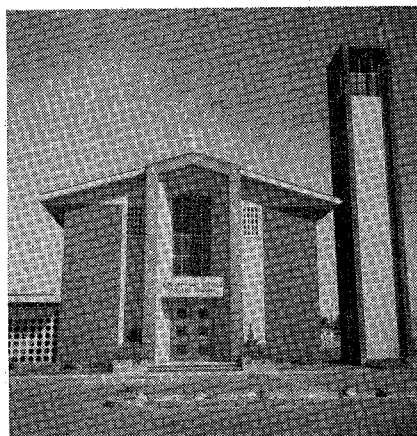
NUMBER 1

— STATISTICS TELL A STORY —

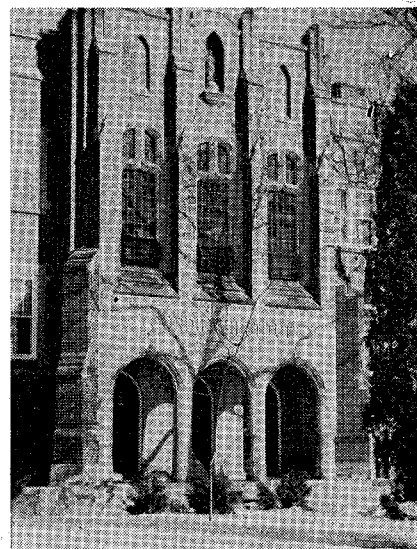


Cape Girardeau

306 Total Enrollment



Montebello



Lemont

Three hundred and four, three hundred and five, three hundred and six! That is the total number of seminarians studying for the priesthood in Vincentian minor seminaries of the Western Province this year. This number will mean more to us if we recall that just ten years ago there was a total of seventy minor seminarians for the whole province. That is an increase of 337 per cent in a decade! But cold statistics do not tell the whole story. They fail to show the prayer, the worry, the long hours of work involved in bringing forth this great harvest. Let us take a brief look at each of our Apostolic Schools and see what has been accomplished during this decisive decade.

At St. Vincent De Paul Seminary in Lemont, Illinois, there is a record enrollment of one hundred and fourteen students. In September, 1955, St. Vincent's opened with one building, thirty-six students and a faculty of four. Today it has grown into a large educational plant with a faculty of eight priests and five brothers. Along with a large enrollment of Chicago area students there are also groups from Joliet, LaSalle and Kankakee. To handle the increase of students, additional bedding and other equipment had to be purchased, bringing the seminary capacity up to one hundred and twenty. As the Catholic population of the Midwest continues to soar, St. Vincent's will help to fulfill the need for vocations in the province.

Turning to the West we find that St. Vincent's Seminary in Montebello, California reflects the dynamic growth of the Los Angeles Vice-Province. Opened in September, 1954, with a handful of students, it has developed into one of the most complete minor seminary plants on the West Coast. This year's enrollment of sixty-six students is drawn mostly from the Los Angeles area with representatives from our Vincentian parishes in Phoenix, Arizona and San Francisco and Patterson, California. Another stage in the seminary development program was reached last month on September 27th. The Very Rev. John Zimmerman, C.M. Assistant General from Paris, celebrated Solemn Mass and blessed the new library-study hall building and maintenance buildings. Joining in the celebration with the

Confreres of the vice-province was the Very Rev. Sylester Taggart, C.M.V., Visitor of the Eastern Province, who preached the sermon. A welcome addition to the seminary recreational facilities will be the new swimming pool with is to be completed by the end of December. Situated in the booming region of Southern California, St. Vincent's expects to reach its capacity of one hundred and twenty students within the next few years.

Turning again to the Midwest we come to venerable St. Vincent's College. "The Cape" has trained a high percentage of the priests and students of the province during the past fifty years. Today it continues its leading role with a record enrollment of one hundred and twenty-eight. Those who formerly attended Cape will appreciate this tremendous increase in enrollment. An extensive renovation and modernization program carried on during the past few years helped to prepare for this year's enrollment. Nevertheless new bedding, desks, and lockers were just a few of the items needed for this bumper crop of vocations. Most of the students come from the St. Louis area with large groups from New Orleans and the leading cities of Texas. As in

(Continued on Page Four)

	1961-1962				
	4th	3rd	2nd	1st	Total
Cape	14	17	30	65	126
Lemont	5	12	27	70	114
Montebello	2	4	22	38	66
	21	33	79	173	306
	1960-1961				
	4th	3rd	2nd	1st	Total
Cape	11	20	25	41	97
Lemont	8	9	17	41	75
Montebello	7	7	14	34	62
	26	36	56	116	234

SING YE TO THE LORD



Father Corcoran is pictured here in his most familiar pose. The picture was taken during the Tercenary Year as he and Dr. Mario Salvador, noted composer and organist, cooperated on a special Mass for the feast of St. Vincent.

"Father Clarence Corcoran to Deliver Homily at Liturgy Commission Mass." "Father C. Corcoran to Direct Choir at Celebration." "Day Approaching When All Will Sing Music for Mass, Says Seminary Professor." "Father C. Corcoran to Direct Study Program for Institute of Organists."

The Community archive's file for Rev. Clarence A. Corcoran, C.M., bulges with newspaper articles bannered with headlines such as these.

A small clipping, print faded and paper brittle, announces Father's ordination; gives a brief history. Born in Stockton, California, Dec. 11, 1910. Entered St. Vincent's College at Cape Girardeau. Graduated to Perryville Novitiate. Ordained on May 30, 1937. Appointed professor of liturgy and Gregorian Chant at Kenrick Seminary, St. Louis.

A small clipping, print clear and paper still fresh, announces Father's death; gives the last facts. Last appointment: Professor of Liturgy and Gregorian Chant at Kenrick Seminary, St. Louis. Death Monday, June 5th, 1961, St. John's Hospital, St. Louis. Funeral Mass and Obsequies: St. Louis Cathedral; Celebrant, Rev. James W. Stakelum, C.M.V.; Deacon and Sub-deacon, Rev. Thomas V. Cahill, Rev. Nicholas E. Persich, C.M.; Preacher, Rev. Robert F. Coerver, C.M.

There are many other clippings in various stages of age. They witness the

multiple activities and projects fired by Father Corcoran's love for the liturgy and chant. "Member of the Archdiocesan Commission for Sacred Music." "Member of the Liturgical Music Board of the National Catholic Music Educators' Association." "... close friend of Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries." "Director of the famous Kenrick Seminary Choir." "... nationally known figure in the field of

sacred music." "... widely respected and cherished for his constant cheerfulness." They reflect the effervescent style, the enthusiasm of a dedicated man. They tell us what we've all known.

But there's more. The inner spirit, the driving power of such a man can hardly be revealed in the summary idiom of news clippings yellowing in an archive file. Along with these clippings is a letter written by Father Corcoran himself, a letter of zealous offering, of humble submission. Addressed to the former Provincial, Rev. Marshall F. Winne, C.M.V. the letter is a formal offer of Father Corcoran's services as a chaplain in the Armed Forces. The letter is a key to the man. The zeal animating the proposal, the resignation underlying the offer are evident thruout the letter ... evident thruout his life. Zeal, not only in the number of tasks he undertook, but zeal in the bubbling enthusiasm with which he performed them. Resignation, not only in his every day life, but especially resignation in the cheerful acceptance of his last illness and death.

These virtues formed the inner spirit of the man, the spirit which animated his love for the liturgy, which externalized that love in the classroom, in the choir, in the sanctuary. This is the spirit that sustained Fr. Corcoran thru this trying and painful illness. This is the spirit which he handed down to hundreds and hundreds of diocesan priests as their professor, their confessor, their exemplar. This is the heritage which he has left the Community. A Vincentian heritage from a thoroughly Vincentian priest.

✦ The DeAndrein ✦

LET US LOVE GOD, BUT LET IT BE AT THE EXPENSE
OF OUR ARMS AND THE SWEAT OF OUR BROW.

ST. VINCENT DE PAUL

Published monthly by the Students of St. Mary's Seminary

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The Very Rev. Comerford J. O'Malley, C.M., President of DePaul University; Rt. Rev. Msgr. Vincent W. Cooke, Archdiocesan supervisor of charities; and Dr. John M. McCauley, discuss plans for the De Paul's new Institute for Special Education. The Institute, sponsored by Catholic Charities, the Catholic School Board, and De Paul, began training teachers for the handicapped in the fall. Dr. McCauley is director of the institute.

"Bring Me Your Lame, Your Blind"

"Kathy was eighteen months old when we began to suspect. A neighbor planted the thought over a low green hedge, and an old physician with fork and bells and a young one with audiometer confirmed the thought.

"She's deaf, quite deaf," the young doctor said professionally. 'Eighty per cent loss in one ear. No residual hearing in the other.' I remember that Kathy, cradled in my arms, seemed small and lonely on the way home."

This, the story of the father of a deaf child, is a much more common one than most of us realize. Into one out of every twelve families is born a child who is somehow handicapped—deaf, dumb, blind, mentally retarded. Each of these 7,000,000 parents must ask himself incessantly "What is there I can do?"

To help such parents and their children find an answer to that question, De Paul University has this semester initiated a comprehensive program for the training of teachers of handicapped children. Co-sponsoring the project are the Catholic Charities of the Archdiocese of Chicago, and the Catholic School Board.

Known as the Institute for Special Education, the program offers classes this semester in the teaching of the deaf, the hard-of-hearing, those with speech defects, and the mentally re-

tarded. Next term, the curriculum will be expanded to include the teaching of the blind, the partially-seeing, the emotionally disturbed, and children with multiple handicaps.

De Paul is the first Catholic university in the country to plan the development of a total program in special education. B. S. and M. S. degrees in Special Education will be awarded by the Institute.

At the founding of the Institute, Fr. Comerford J. O'Malley, C.M., president of De Paul, commented, "The Institute for Special Education which De Paul is privileged to co-sponsor will demand the resources of many departments of the university. Distinguished faculty members will contribute their broad experiences in varied fields to the success of the program. Our objective will be to educate teachers who will have a thorough competency in developing to the maximum extent the learning habits of the handicapped. Our motivation will be the charity of Christ that 'urges us.'"

The Institute is headed by John M. McCauley, Ph.D., a psychologist and psycho-dianostician formerly on the staff of the University of Illinois Medical School Speech and Hearing Center. He will have full administrative and academic responsibility for the program.

"The advantages of the Institute will be many," said Dr. McCauley. "As a permanent part of the university structure, it will receive the complete promotional support of the university. It will be educationally sound, since as an institute it can draw instructors from all other departments of the university. With a full time administrative staff to recruit students, a high enrollment will be maintained and more courses can be offered.

"We expect that within a short time we will be drawing students from all over the country, especially since Chicago is so rich in opportunities for fieldwork and internships. The initial task of the Institute will be to supply qualified teachers of the handicapped to Archdiocesan schools and institutions such as the agencies of the Catholic Charities. But we foresee the time when some of our graduates will also go into the public school system and to state schools and institutions."

The Church's work in special education is not a new venture. Many of the foremost pioneers in the field were dedicated Catholics. Best known is Louis Braille, blind inventor of the alphabet which bears his name. A French priest, Abbe Charles Michel de

(Continued on Page Four)

Dateline Wakayama

I think that you will all agree that the menace of Communism is a serious one in the world today. One method of combating this evil is by the foreign aid that we and others send to the needy nations of the world. This, as we know, is not always so effective. Another, and more powerful method, is that of spreading some ideal, something that the people of the world can believe in, as in fact the communists themselves have been doing. However we, as Catholics, know that we have been doing that ever since the founding of the Church, when Christ said to the Apostles, "Go and teach ye all nations."

This is the most effective and, in fact, the only way that this world can gain true peace. Now we know that each and every Catholic has the obligation of helping to spread the faith of Christ; each in his own capacity, that is. Not all of us can go out as missionaries and conquer souls for Christ, but we all can do something. First of all, we must all pray constantly for the missions. This is something everyone can and must do if we ever hope to have any peace in the world. Secondly, we can offer material support. Again, not everyone can just sit down and write out a check for a substantial sum, but that isn't what I mean. We all receive mail and on those envelopes are little things called stamps. Now I, or any of the other seminarians, don't claim to have any magic wand, but we can change those little, useless cancelled stamps into money. True, this won't make a millionaire out of anyone, but the money we can make from cancelled stamps sent to us can do quite a bit of good. For example, look at this letter we received from the Daughters of Charity in Japan.

Dear Seminarians,

This is a belated but nonetheless very sincere thank you to all the students and novices for your second most generous check. You will be happy to learn that the delay was caused from being busy with our patients. The first five were admitted on July 1st and we now have 25 children from three years to 15 years of age. Most of them are very severe cases of post-polio paralysis or cerebral palsy but they are a great bunch with a real will to walk so treating them is a pleasure. I am enclosing some pictures so that you can see some of the children you are helping as well as some of the equipment we have been able to purchase with your money.

Yes, we saw the fine article in the DeAndrein and thank you for the publicity!

I suppose you all know that four American Daughters are to go to Formosa this fall to work with Father Fox. We are happy to have some more Daughters on this side of the Pacific even though they will be too far away for visits.

Very Gratefully in St. Vincent,
Sister Baptista

They are doing a tremendous job over there and the little money we can send to them and others like them helps out. Wouldn't you like to do a little more for the missions? Then send us all the stamps you can muster up; don't worry about sorting them, we'll take care of that. In this way you and with your aid, we can help spread our faith and good will among needy nations of the world and in this way conquer the Red Dragon who snarls louder and louder each day.



Remember When?

Nov. 6, 1901. "After supper, a small forest fire was discovered south of the Hills. Very Rev. Visitor sent Fr. Foley and eighteen students to bring it under control."

June 17, 1927. "A new Buick sedan was delivered; as a test, Fathers Coyne, Joe Finney, and Sheldon motor-ed to Cape."

May 27, 1929. "After supper, the Stephen Vincent Ryan Unit elected delegates for the C. S. M. C. convention in Washington. Pres. — T. Murphy. Vice Pres. — John Hogan. Sec. — (sub-delegate) R. Kuchler."

August 17, 1938. "Mr. Dyra was picked up today for hunting on the road without a license. Cost ? — Several trips to Fredericktown and 17 dollars."

Friday, May 11, 1942. "The Superior, before supper, asked us to help keep down our sugar consumption. No more than 3 level teaspoons per day."

Statistics (Cont.)

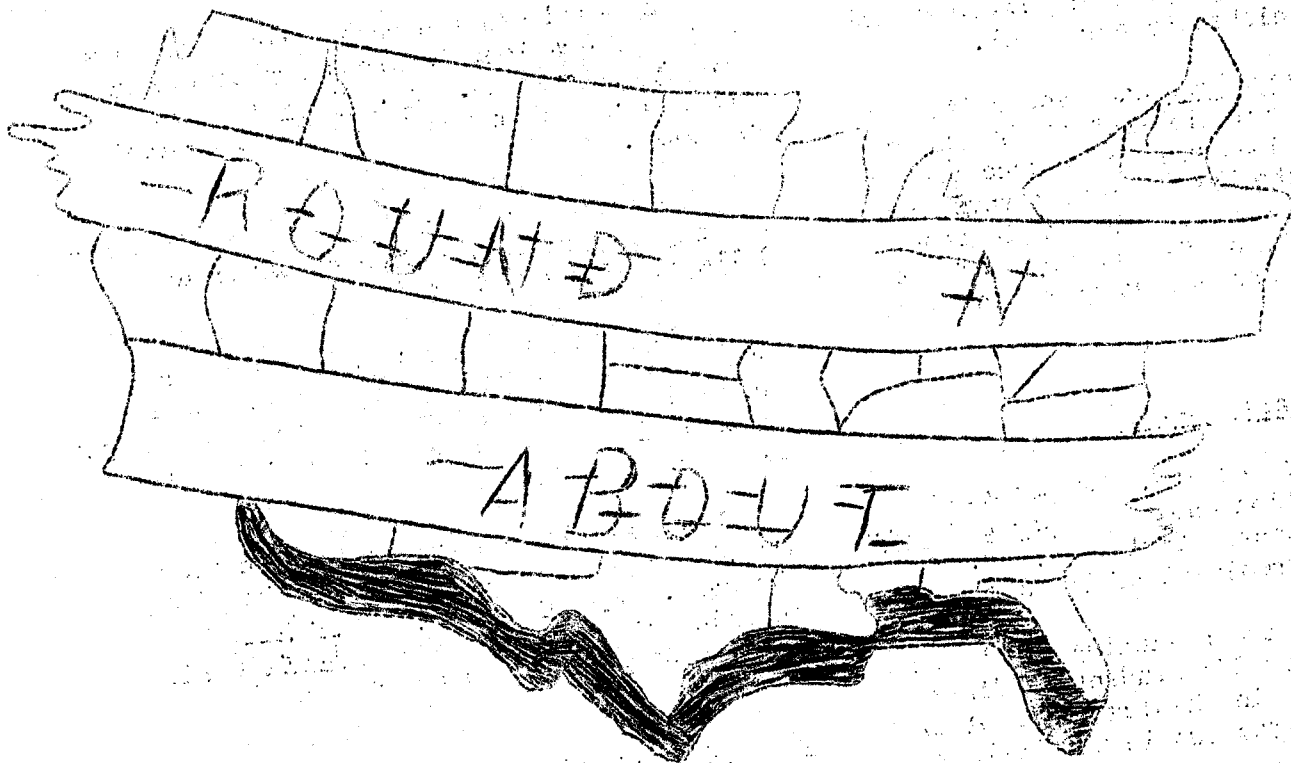
our other seminaries, many of the Cape students come from suburban Catholic families. This is a trend which is being noted in seminaries across the country.

As we look to the future we might ask: What must we do to maintain and expand our vocation program? The answer lies in the efforts of each Confrere to foster vocations by personal contact. There are numerous young men in our minor and major seminaries today because of the kindness and interest taken in them by some Vincentian. Our regional vocation directors plead that the Confreres, whatever their work or position, send to them the names of youngsters who would be suitable candidates for our seminaries. Human efforts are nothing without prayer and sacrifice, but prayer and sacrifice are not something new to Vincentians. Our Vincentian forefathers met the challenge of the American frontier and founded a thriving community. Today we are challenged by the need for more priests and brothers. It is a challenge which we can and must meet.

Bring Your Lame (Cont.)

L'Epee, invented the sign language for the deaf that is still in almost universal usage, and was the greatest initial influence upon American efforts in education of the deaf. In this country, it was a confrere, Bishop Rosati, C.M., who, in St. Louis in 1836 amidst great difficulties, opened the first Catholic institution for the deaf, the still-flourishing St. Joseph's Institute for the Deaf.

This is the Church's tradition in the field. It is this tradition that De Paul's new Institute for Special Education will strive to carry on.



THE COMMUNITY SEMINARIES

Perryville

The enrollment of the Barrens took a big jump this year, with the school year starting with 83 Scholastics and 50 Novices. The distribution among the Students was 44 Philosophers and 39 Theologians. The number of foreign students this year increased to eighteen; two Guatamalans, five Filipinos, and eleven Spanish Students.

Fr. Oscar Miller reports that the motor missions were quite successful this summer. He himself, along with Fathers Wilson, Scherer, Madden, H. O'Donnell, and Franszczak, and five Seminarians from St. Louis, covered the area of Southeast Missouri during August. The chief innovations this year were short radio talks that were given in the vicinity, the distribution of pamphlets, and visits to many of the homes in the area.

The results this year were much more favorable than in the past.

In the Fall baseball classic here, the Students again turned back the Novices, this time by the score of 2-0. Mr. Jules Leaumont was the first Student pitcher to blank the Novices in six years.

Fr. Fischer attended the Catholic Biblical Association meeting during the end of August. Fathers Vawter from Denver and Dicharry from Houston were also present.

DIOCESAN SEMINARIES

St. John's Seminary, Houston

School opened this year with one hundred and sixty five Students. This is the last Semester that they will have to use the old

Mission for their chapel. Construction on the new chapel is progressing rapidly, and ought to be finished by early '62.

Father Robert Lamy has made quite a hit with his "parishioners" at Brooks Air Force Base, by inaugurating a synchronized commentary on the Mass. Father says the Mass facing the congregation while someone else explains the different parts of the Mass. Even the Protestant chaplains were impressed.

St. Thomas Seminary, Denver

At its annual meeting, The Catholic Biblical Association chose Fr. Bruce Vawter as its new president. Last year, Fr. Vawter was Vice-President of the Association.

Enrollment at the beginning of the school year totaled 252 students. Ninety seven of these are in Theology, the other one-hundred and fifty two in the College.

"The Conscience of Israel", Fr. Vawter's new book dealing with the Prophets, has won great praise from the critics. According to one critic, it is the best treatment of the subject in any modern language. The publishers are Sheed and Ward. . Fr. Vawter also has the lead article in the Sept. issue of the Homiletic and Pastoral Review. It is entitled "Biblical Interpretation and the Positive Sciences."

Quite a bit of remodeling has been done in one of the buildings. A science laboratory was installed, providing thirty six individual working spaces for the students. The lavatories in this building were also completely renovated.

Cardinal Glennon College, St Louis

With the introduction of the new schedule, school opened on Sept. 1, so that the first semester would be completed before Christmas. . . Enrollment went up to 243 students, representing the dioceses of Missouri, Kansas, Oklahoma, Puerto Rico, and British Honduras.

The brand new language laboratory, now in full operation, is producing some very gratifying results. Fr. Figge is using the laboratory to teach the "Most System" of Latin.

The College will be host to the November meeting of the Association of Catholic Colleges of the St. Louis Area.

During the past summer, the Seminary grounds were annexed by the city of Shrewsbury. Part of them have been zoned as 'light industrial' and will be sold by the Archdiocese.

Cardinal Glennon College and Kenrick are sharing faculties even more than in the past. Fathers Riley and McHugh are teaching at Kenrick, while Fathers Bayard, Guyot, and Lavanway are teaching at the College.

St. Mary's Seminary, Houston

School opened with a total of 128 students, a few less than last year. Of these, 72 are in the College department, the other 56 in Theology. The Galveston-Houston Diocese accounts for about two-thirds of the total.

Fr. Kammer finished the cataloguing of the library according to the Library of Congress system, as adapted for Catholic Colleges and Seminaries.

In early September, Bishop Wendelin Hold visited the Seminary, with a friend of his, Bishop Louis Morrow, Bishop of Krishnagar, India. After lunch, Bishop Morrow gave the students a talk dealing with his troubles with Communism in his diocese.

THE PARISHES

St. Vincent's Parish, Los Angeles

Fr. Laurentino Diez, a Confrere from the Madrid Province, has been assigned to St. Vincent's Parish to assist in work among the numerous Spanish-speaking people of the area. Later, two other Confreres will live here to acquaint themselves with the working of an American parish, especially one with a

Latin element. After a short time, they will be assigned to a Spanish-speaking parish in the city, which has already been given by the Cardinal.

Fr. Terrence O'Donnell is taking groups of boys from St. Vincent's to visit the Seminary at Montebello. The teaching Sisters of the parochial schools are also given a tour of the Seminary to acquaint them with the place.

St. Vincent's and the Provincial house were hosts to the Visitors and Vice-Visitors and Assistant to the Superior General during the recent dedication ceremonies at St. Vincent's Seminary, in Montebello. It was the largest group of Community major superiors ever assembled on the West coast.

New classrooms were added to the school to take care of the overflow in the fifth and sixth grades.

St. Charles Parish, San Francisco

Fr. John Lavelle assisted the parish during the summer months while the Confreres took their vacations.

Fr. James Connors has instituted English classes for Spanish-speaking members of the parish. The classes, held twice a week, are taught by two young ladies.

The parish priests cooperated in the Family Rosary Crusade which was held in the Archdiocese in the early part of October. The Rosary Crusade Rally was under the direction of Father Peyton, C.S.C.

Sacred Heart Parish, Cotulla

The Archbishop has given the permission to go ahead with the installation of the new pews and laying of the new floor tiling. The pews are to be installed, it is hoped, by the end of this year.

Most Precious Blood Parish, Denver

The Invocation at the National Association of the Life Insurance Underwriters was given by Father John Murphy at the

Brown Palace Hotel on Sept. 27.

In recent weeks, Fr. Donahue has appeared on two television shows.

There are three vocations from the parish this year--one to the Priesthood, and two to the convent. That brings the total to nine.

Fr. T. Cahill has opened a parish seminar for the laity. The subject of the series is "Theology and Sanity."

The Parish Inquiry Forum is being conducted by Frs. Donahue and Murphy on the theme: "Spiritual Understanding Promotes Family Harmony."

Four teachers now comprise the weekly Teen Club Religion Course for public school students conducted by Fr. Murphy.

Fr. Murphy is to be the chairman of the discussion panel of the Albertus Magnus Science Guild held in connection with the AASS convention in Denver this December.

St. Patrick's Parish, LaSalle

Bishop Franz has appointed Fr. Richard Matthews and Fr. Charles Welter as chaplains for the Senior and Junior Courts of the Catholic Daughters of America.

During the summer, the interior of the rectory was redecorated and new lighting fixtures were installed in the corridors, parlors and Confreres rooms. Plans are now being made to rewire the church and to redecorate the interior of the church and the Miraculous Medal Shrine.

The parochial school opened this year on August 31 with an enrollment of 419. This is an increase of six over last year's enrollment. The teaching staff is composed of eight Daughters Of Charity and five lay teachers.

Fr. Walter Quinn underwent surgery at St. Joseph's Hospital last June, but now is well on his way to recovery. He returned to LaSalle in late August and has been able to offer Mass daily since his return.

There are seven young men from the parish now at Lemont, preparing for work in the Community. Four new prospects entered the Seminary this September--three in the Freshman Class and One in the Sophomore Class. Prospects for the future also look good.

Saint Thomas Parish, Long Beach

During the summer months, the Sisters' convent underwent extensive remodeling. Private sleeping rooms were arranged, the entire interior was painted, and new electrical fixtures and an air conditioning unit were installed.

Sacred Heart Parish, Patterson

Fr. Beutler conducted a Triduum in honor of Our Lady of Fatima at St. Joachim's Church, Newman, California, from October 26 to 28.

St. Joseph's Parish, New Orleans

Many improvements were made in the summer. There is newly laid pavement in front of the church, priest house, and school. In the school, all the rooms have been repainted. In the rear of the church, new stain glass windows have been installed.

On Sunday, Sept. 17, Fr. Hug preached at all the Masses at St. Matthews Parish, Luile Farm, to help raise \$200,000 for an addition to the new school.

St. Joseph's Senior Boys C.Y.O. baseball team won the District Softball Championship, Sept. 23. They were scheduled to play for the city championship on Oct. 9.

Fathers Hymel and Discon attended a Vocational Meeting in Washington, D.C.

Fr. Winne has recently recovered from a seige of pneumonia. He spent six weeks in Hotel Dieu before returning home.

During the months of October and November, the priests of St. Joseph's are reciting the Rosary every morning in the Councilmen's Chamber for civic employees or personnel.

Fr. Hymel was present at the dedication ceremonies of the new library-study hall building at Montebello on Sept. 27.

Fr. William Casey gave a Day of Recollection to the Confederation of Nurses at Ramsey, Louisiana.

Cape Club News: July 23rd was the day set aside to honor St. Vincent this year. There was a Solemn Mass at St. Joseph's Church, with Fr. Hymel as Celebrant, Fr. Hug as Deacon, and Fr. Pittman as Sub-Deacon. Fr. Vidal delivered the sermon. There were about 100 people in attendance, composed mostly of the Seminarians and their families, Cape Alumni, and Confreres.

DEPAUL UNIVERSITY

President Manuel Prado of Peru received an honorary Doctor of Letters degree from the University on Sept. 28. Fr. Comerford O'Malley made the presentation to the President for his great devotion to his country.

The enrollment this year jumped up six per cent. The total for all the departments is 9,273.

Father Robert Schwane earned his Doctorate in Chemistry during the summer from Catholic University.

On Sept. 24, students representing DePaul University appeared on the "College Bowl", a Television quiz show. However, their opponents, Texas Christian University, were too strong, winning by the score of 190 to 45.

DePaul's biggest innovation this year was the creation of a Women's Board of DePaul University. The group will especially be active in the major social functions of the University.

The Second Annual Scholarship Dinner is planned for October 30. The \$100-a-plate, black tie affair provides funds to help deserving students receive a higher education.

S

Saint Louis

Cass Avenue

Rev. J. Schick, C.M.

Rev. J. Blanco, C.M.

Kenrick Seminary

Rev. J. Lavanway

Cardinal Glennon College

Rev. T. Madden, C.M.

Rev. R. Rorich, C.M.

Rev. J. Franszczak, C.M.

Confraternity

Rev. C. Prindeville, C.M.

Chicago

DePaul University

Rev. J. Galvin, C.M.

Rev. F. Agnew, C.M.

DePaul Academy

Rev. R. Miller, C.M.

Rev. E. Gallagher, C.M.

St. Vincent's Parish

Rev. C. Saunders, C.M.

St. Vincent DePaul Seminary

Very Rev. C. Bogetto, C.M. Superior

Rev. Carl Schulte, C.M.

Rev. R. O'Brien, C.M.

Mr. R. Miller, C.M.

Brother Lawerance, C.M.

Denver

St. Thomas Seminary

Rev. F. Coupil, C.M.

Kansas City

St. John's Seminary

Very Rev. Wm. Ryan, C.M. Superior

Rev. F. Murphy, C.M.

Rev. J. Brennan, C.M.

Perryville

St. Mary's Seminary

Rev. J. Falanga, C.M. Student Dir.

Rev. J. Bronars, C.M.

Rev. R. King, C.M.

Brother Andrew, C.M.

Assumption-St. Boniface Parish

Rev. J. Brosnan, C.M.

Washington, D.C.

Rev. H. O'Donnell, C.M.

Rev. R. Scherer, C.M.

NEW ORLEANS VICE-PROVINCE

San Antonio

St. John's Seminary

Rev. J. Hogan, C.M.

Rev. R. Stack, C.M.

Assumption

Rev. A. Falanga, C.M.

Rev. Wm. Lynch, C.M. Student Director

St. Leo's Parish

Rev. Wm. Glynn, C.M.

Houston

Rev. R. Gordon, C.M. Student Director

Rev. J. Towns, C.M.

Beaumont

Very Rev. L. Leonard, C.M. Principal

Rev. T. Cawley, Econome

Rev. R. Corcoran, C.M.

Rev. M. Discon, C.M. Vocational Director

LOS ANGELES VICE-PROVINCE

Camarillo

Rev. L. Franz, C.M.

Rev. J. Burger, C.M.

Rev. D. McCoy, C.M.

Rev. R. Wood, C.M. Student Director

Rev. C. Barr, C.M.

San Fernando

Rev. E. Rowland, C.M.

Rev. H. Herrero, C.M.

Rev. R. McEvoy, C.M.

Montebello - St. Vincent's Seminary

Rev. Wm. Ready, C.M.

Rev. E. Coello, C.M.

Rev. A. Dasnit, C.M.

Rev. J. Golden, C.M.

Maonate October 7

Rev. Messers:

Francis Byrne	Chicago
John Gagnepain	Perryville
Philip Floersh	Nashville
Dennis Martin	St. Louis
Allen Moore	St. Louis
Manuel Canal	Spain
Justo Moro	Spain
Juan Lamela	Spain
Miguel Blazquez	Spain

Thomas Grant
Michael Harvan
Clyde Mahon
Bartholomew DeCoro
Brother Leo Keigher
George Thompson
Joseph Kelley
John Clark
Walter Oakley
Thomas Scallon
Jerome Jendras

Houston
Cleveland, O.
Chicago
Elsinore, Cal.
Joliet
Oklahoma City
St. Louis
Chicago
Chicago
Chicago
Chicago

Exorcist and Acolyte October 7

Messers:

Enrique Lopez	Spain
Arturo Gracia	Spain
Felipe Lapuente	Spain
John Cantore	Chicago

Receptions:

Messers:

Ronald Rees
Peter Wollman
Robert Harmeyer
David Boonier
Charles Norton
Richard White
Robert Bluis
Leo Hock
William Cummings
Christopher Robles
David Hernandez
Glenn Beckman
Philip VanLinden
Ralph Glaser
Thomas Flaherty
Richard Gielow
Robert Gielow
James Tellers
Francis Pettis
Thomas Daspit
Daniel McAuliffe
Philip Coury
Louis Marotta
Ralph Pansza
Charles Nielsen

Chicago
Huntington Park, Cal.
Chicago
Perryville
St. Louis
St. Genevieve, MO.
Lemont
Houston
Enid, Oklahoma
Monterey Park, Cal.
Glendale, Cal.
St. Louis
Chicago
Dallas
St. Louis
LaSalle, Ill.
LaSalle, Ill.
Downey, Cal.
Pasadena, Cal.
New Orleans
Kansas City
Chicago
San Antonio
San Antonio
Chicago

Vows

July 19

Messers:

John Grindel	Kansas City
Daniel Kearns	St. Louis

July 31

Brother Lawerance Christensen

September 15

Messers:

Jerome Donahue	Chicago
John Cantore	Chicago

September 17

Messers:

Fredrick Youngs	Houston
John Rybolt	Los Angeles
Edward Schurz	Chicago

Good Purposes

Messers:

James Cairns	Chicago
James Deuser	Dallas
Kenneth Doyle	Chicago
Patrick Flaherty	Chicago
Robert Jones	Burbank, Cal.
Wayne Kennedy	Whittier, Cal.
Ronald Wilkinson	Burbank, Cal.
Paul Schneebeck	Colorado Springs
Donald Dinelli	LaSalle, Ill.
Robert O'Brien	Dallas
John Flaherty	Denver
Patrick Ahern	Chicago
Eugene Soster	Kansas City
Alvin Kreher	Waterloo, Ill.

New Scholastics

Messers:

Manuel Gomez
Antonio Amo
Antonio Ruiz
Prudenzio Rodriquez
Francisco Gaitan
Ramon Garcia
Henry Bituin
Theodore Lopus
Anthony Abad

Spain
Spain
Spain
Spain
Guatemala
Guatemala
Philippines
Philippines
Philippines

Postulants

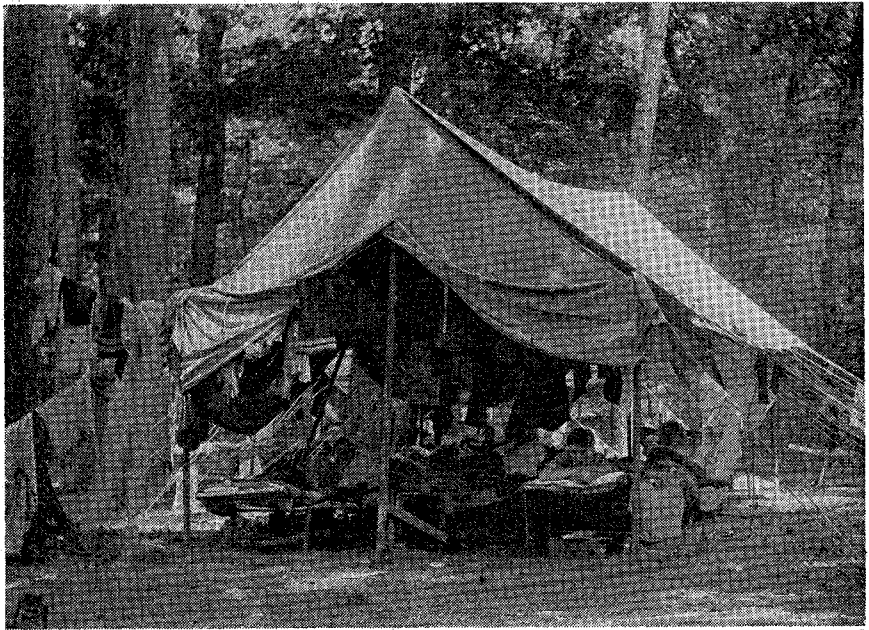
Brother John Kleinsorge	Colby, Kansas
Brother Daniel Ambrose	St. Louis

— GIANTS IN THE LAND —

It was the year 1924. President Warren Gamaliel Harding had died just before the full scandal of the administration was revealed. But corruption in Washington had already started the easygoing, let's-have-a-good-time years, that lead up to the great depression. Along the quiet St. Francois River at Saco, Missouri, the Seminary had rented a narrow strip of land (some say for the price of a new suit) along one side of the stream for use as a summer camping site for Students. It seems that Father George O'Malley had been some sort of an entrepreneur of the project and soon the scholastics invaded the beachhead. Starting by the erection of flimsy tents, this "back to nature" movement could promise only the most rugged—let us say primitive—of living conditions. By the early thirties, as the blight of depression spread throughout the nation, pavilion-like structures consisting of a light roof supported by six or eight poles sunk into the ground, gradually replaced the makeshift tents at Saco. Difficult of access, camp was the Shangri-La of the Students. No one seemed to mind the lack of plumbing (running water, yes; but you had to run down to the river to get any), nor the isolation, nor the primitive stove, nor the lack of decent lighting in any of the huts. There must have been "giants in the land" in those days. Finally, come 1934, the old farmer who owned the camp site cut out most of the trees, making the area almost intolerable. What could be worse: people taking alcoholic drink in public again, a national depression, and now a miserable camp site?

French Mills

Even as early as June of 1925, the Diary reports that along with two priests, "Messrs. Flannery, Schmucker, O'Malley and Darby went out to seek a new camp site. Fredericktown and there to the St. Francis River was the destination. The trip was a failure, save to confirm in the minds of all that Saco is the best for Camping." True or not, their considered judgment was reversed in 1935 as the Students spent their first summer at the present location, French Mills on the St. Francis River near Fredericktown, Missouri. The DeAndrein for 1935 reports that the Students were simply thrilled at the new location purchased by the Province, where they enjoyed the liberty of almost fifty acres of land on both sides of a fine lagoon. The paper wrote up the new site as "ideal," "a dream site," "what more could be desired?" and such terms to manifest their, apparently boundless, enthusiasm for the new beachhead in the Ozarks. Someone promptly built an "Aqua-plane," towed by a motor boat, which carried the adventurous—



such as Father Carleton Prindeville—skidding across the top of the water at high speed.

Yes, motorboats do appeal to the present day scholastic, but what about all those other aspects of camp life during the thirties? Someone had to take the canoes daily in order to fetch water from a spring. For other than drinking and kitchen use, river water would have to do. The heavy canoes made of wood and canvass were in constant need of patching and paint. The artesian well was added in the late thirties and shortly a gasoline powered pump and a pipeline were obtained. For lighting purposes, a generator driven by a gasoline engine furnished enough power to maintain one dim light bulb in each hut, and a few extras for the refectory where most of the reading had to be done. If the antenna system was elaborate enough, even a radio could be made to work well. All this was quite advanced in that neck of the woods in a day when people were crossing the Atlantic in zeppelins and the whole world was awed by the terrible explosion of the great ship, Hindenburg. However camp Directors such as Father Comerford O'Malley and Father Joseph McIntyre, Doyens such as Father Sharpe and Father Miller, as well as the general student body, not only survived the ordeal but thrived on it.

Then as now, there was a truck available—a narrow, high-riding Ford. But the only ones ever allowed to take the ever so popular "truck hike" were the Reverend Subdeacons. The truck was always called upon for yeoman service. The roads were quite difficult and the present steel bridge was not erected until the late thirties. Two trips to Perryville weekly

for supplies and ice were supplemented by a trip to Fredericktown each week for additional ice and whatever else might be demanded by common exigence. Before the advent of the bridge crossing the river about a mile from camp, if the water was up, all they could do was to send canoes upstream to the place where the river met the road and haul the ice, bread and other supplies to camp Indian style. Depending on which side of the river the truck found itself and depending on just how high the water really was, sometimes there just were no supplies!

It seems that both the type and the location of the raft on the river remained constant until just this last summer. It was in 1937 that the present refectory was built. This had to be extended later to make the kitchen more serviceable, and only recently was the roomy, screened-in porch added for the sake of T. V. fans and general recreational purposes. The more spacious chapel was erected just after the refectory in 1937. It seems that Father Cyril LeFevre, visiting camp during the workorder preceding the regular season, said the first Mass in the uncompleted chapel. Since the war, this chapel has been renovated and also extended, but is still too crowded and precarious. During the period of the late thirties, the huts at Camp St. Vincent were mere roofs supported by wooden posts and with no sides; but with one innovation, the wooden floors were now supported on joists. These huts probably looked something like what we now so grandiosely call the novices' "villa" located on the Saline Creek.

(Continued on Page Twelve)

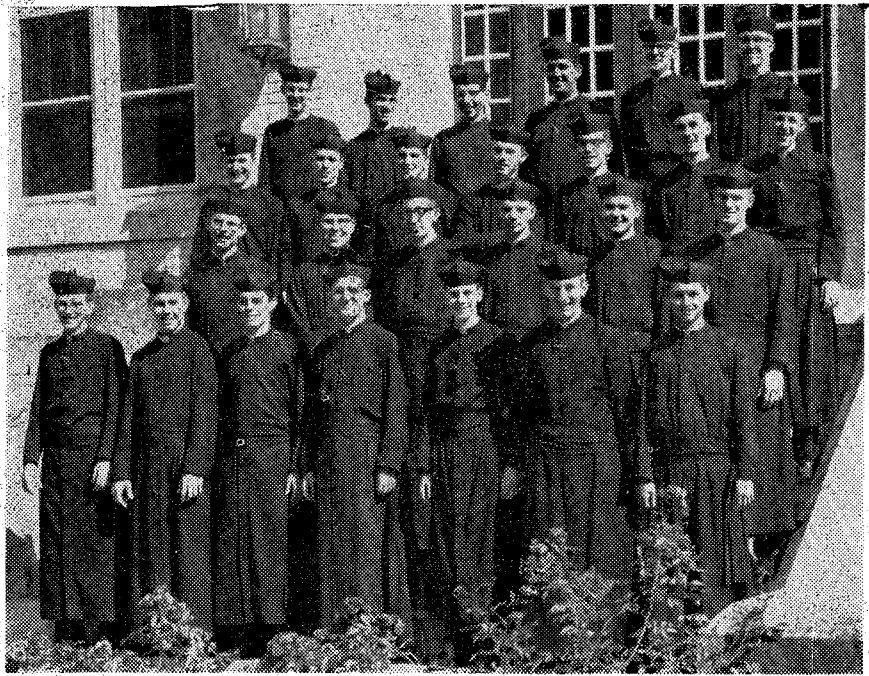
Giants (Cont.)

War

From 1941 until 1946 there were no camping seasons. So, the buildings, which were very substantial, easily fell into disrepair and decay. By 1944, what was forlornly referred to in the Diary as "the old camp site" must have looked like a western Ghost Town. In those days, the supreme joy for recreation during "vacation time"—that is when not actually engaged on the farm or on pouring sidewalks at the seminary as a change of occupation—was either to hike, to get to listen to Fred Allen on the radio, or to get a Charlie McCarthy movie sent out from town. About camp, one could only dream or enjoy it vicariously from hearsay.

Revival

Atomic explosions brought to an end the long war and stunned the entire population of the world by their sheer power and potential for a new age. Before the summer of 1946, big plans were already under way for the new and better Camp St. Vincent. Especially associated with Father Vincent Kaiser, the plans went ahead for a more imposing and substantial hut structure—raised off the ground, with protective shutters, and entirely covered by siding material. A work crew rebuilt or repaired what was useful and then erected three of these new-era huts in order to house the student body that arrived by the middle of July. Through the good offices of Father Frederick Coupal, much was accomplished at camp during this period, the most noteworthy single benefaction being the materials for the sturdy Priest's Hut. This stone cabin has in recent years been brought up to date with modern conveniences through the initiative of Father Fischer and the industry of both the Brothers and Students. Once the new huts were finished—there are now five of them, along with the large chapel and refectory—the greatest single advance in the history of camp has undoubtedly been the advent of Rural Electrification. The poles and wires finally made their way to our acres in Madison County in early 1949 bringing with them a tremendous potential for progress. Imagine camp with multiple light fixtures in every hut and unrestricted use of them, movies weekly in the refectory, T. V. on the back porch, four refrigerators of commercial capacity, and even a telephone right next door to reduce the isolation to almost nothing. A generation of scholastics, who never remember not having nuclear weapons and a Russian menace, have all these things at their disposal for vacation time, not to mention the great outdoors: hiking, swimming, boating, etc. that have been the heart of camp enjoyment since the beginning.



The young men who have entered Perryville during the past summer are: Front row (l to r) Messrs. Robert Gielow, Daspit Pettis, Father Foley (Novice Master), McAuliffe, Richard Gielow and Hernandez. Second row: Messrs Wollman, Hock, Glaser, Tellers, Robles and Moonier. Third row, Messrs. Rees, White, Harmeyer, Morton, Bluis, Cummings, and Thomas Flaherty. Fourth row: Messrs. Van Linden, Panza, Coury, Marotto, Nielson, and Beckmann.

—ON THEIR WAY—

As one begins his three day entrance retreat before entering the Novitiate, he wonders about many things. Perhaps the foremost of his thoughts is focused on one point, "What will the Novitiate be like?" It isn't long before he finds out. Still a bit bewildered, he is received into the community by the simple, but inspiring ceremony. He feels proud and very grateful to God as he dons for the first time the robes which set him apart as God's chosen one.

During his first few days, the new novice is happy to discover that some of his former concepts of the Novitiate were merely erroneous misapprehensions. No, he doesn't live in a cell all day and he doesn't have to sleep on the floor. There are three meals a day and not one of them consists of bread and water. He also enjoys getting acquainted with his fellow novices, most his own age, but also a few older folk, some with their college diplomas, others from various walks of life, who have been called by God to the Community.

Time passes quickly during the summer months. The Wednesday picnics, summer evenings spent with the other novices and yes, even the August work-orders are but fond recollections. As he enters upon his first winter order he has already begun to think seriously about his vocation, his spiritual life. He tries hard to see the importance

of the various spiritual exercises; holy Mass, Meditation, spiritual reading. He begins to see that the only things that really count are those which bring him closer to God. He learns from conferences, reading, and serious recollection, those basic principles that will help him on the steep road to spiritual perfection. He knows the reason why he is here: to get started toward sanctity and to pursue it in such a way that he will never stop.

During this first year the novice has but a few studies. He spends the major part of the day in performing his spiritual exercises, doing the various jobs and tasks that have been assigned him, thinking about his vocation, being alone with God in silence and recollection.

And, of course, the day is not without its recreation. A novice learns that if used correctly, recreation is an excellent means to grow in the practice of virtue. So he has his share of ball games and song fests and enjoyable conversations.

The first year quickly speeds by. And when a novice, now at the half-way mark, kneels at the foot of the altar and before God pronounces his Good Purposes, his promise to live the life of the Little Company, he experiences a bit of the joy that will be his in one short year when he again will kneel at the altar, this time to give himself completely to God by pronouncing his holy Vows.

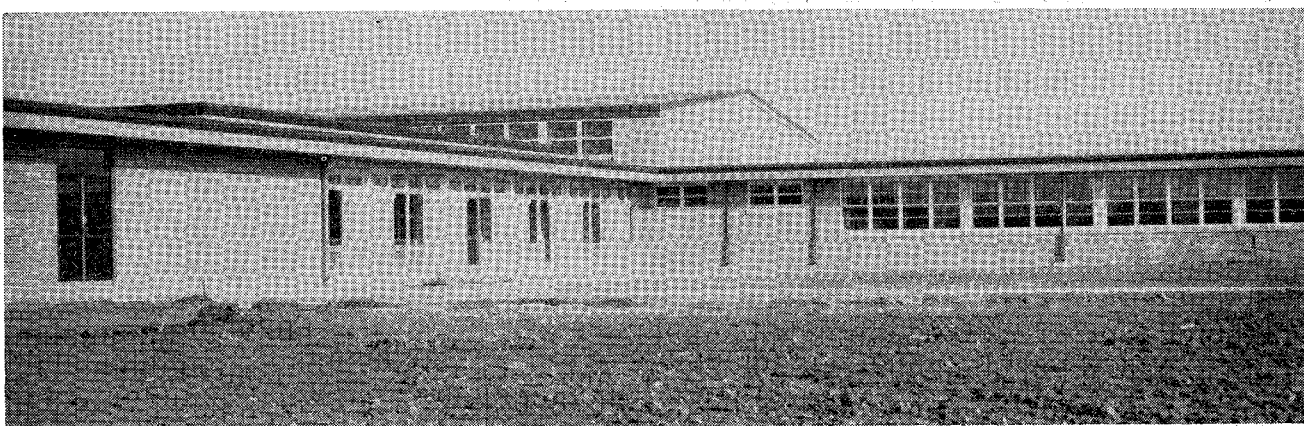
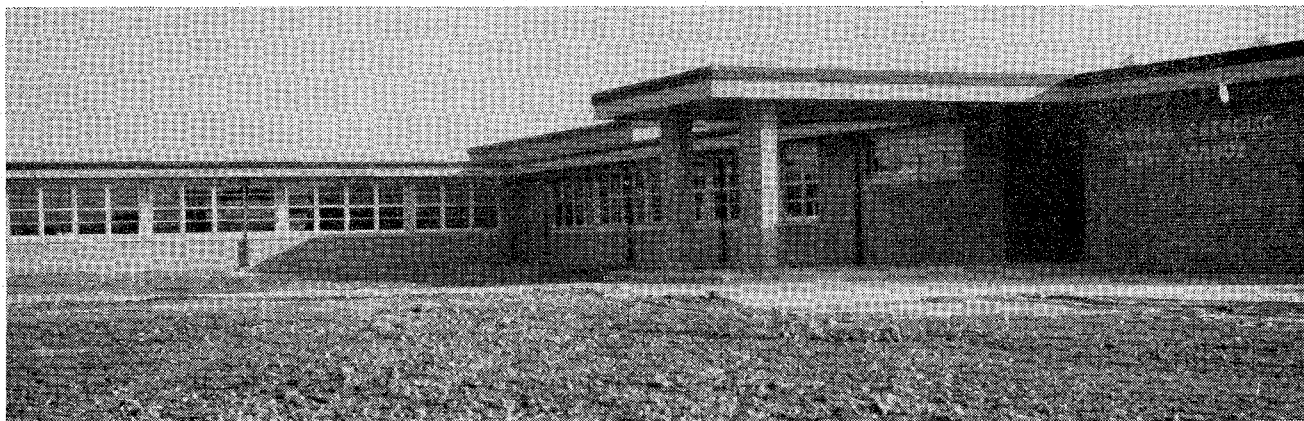
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VOLUME 32

PERRYVILLE, MISSOURI

NUMBER 2

BEAUMONT—BEGINNING OF AN ERA



Pictured above is the Central Catholic High School of Beaumont, Texas, as seen from the front courtyard. The top right picture shows the main entrance and administration section. The bottom left picture shows the cafeteria-gymnasium wing. These two wings are connected by the central classroom section.

Beaumont.—city, (pop. 118,500), SE Texas, 84 miles ENE of Houston. Industrial and transportation center of oil and agr. area, it has refineries, rice mills, mfg. of paper, synthetic rubber, and metal products, and ship-building. Deepwater channel to city completed 1916.

—Rand, McNally.

Beaumont, Texas, is a city of which the Community and its friends will be hearing a great deal in the near future. In September, 1962, the new minor seminary of the New Orleans Vice Province will open its doors, just outside Beaumont. A new Vincentian parish is to be established within the next few years on a ten acre plot already purchased in the suburbs of the city. And in September of this year, the newly erected Central Catholic High School began classes, with four Vincentians on its staff. Fathers Lawrence Leonard, Robert Corcoran, Warren Discon, and Thomas Cawley fill the administrative and counseling posts of the new institution. They are the first of the scores of Vincentians who will come to know the city of Beaumont very well.

In 1900, Beaumont was a scrawny Texas town of 9,500 souls. In 1901, the famous Spindletop oil strike was made, and Beaumont has not been the same since. Oil revolutionized the life of the city. Its population doubled by 1910, and doubled again by 1920. Since then, it has trebled, to the current mark of 118,500.

Even today, the Gulf Coast oil fields are among the most important in the country. The oil can be easily transported because of Beaumont's river-canal connections with both the Gulf of Mexico and the Mississippi River system. Hence, it is not surprising that some of the world's greatest oil refineries line the banks of the Beaumont waterways. Another common sight is the rice mills, serving the large rice growing area of the Louisiana and Texas Gulf Coast, of which Beaumont is the center.

A good percentage of the newcomers to Beaumont have moved from the more Catholic areas of the North and East. As a result there are 39,000 Catholics in the city today, 30 per cent of the population.

Central Catholic High School

One of the Catholic high schools, the 35 year old St. Anthony's, was built when the Catholic population was not half that. Recognizing that the crowded and outmoded quarters of St. Anthony's were insufficient to cope with the need, Bishop Nold and the Catholics of the area have erected the modern and spacious Central Catholic High School. Situated on a thirty acre plot, this efficient plant contains, among other things, a chapel, twelve classrooms, a cafeteria, three laboratories, and offices for administration.

(Continued on Page Two)

—Beginning of an Era (Cont.)—

Among the unique features of the school are the two large student lounges. Especially worthy of note is the beautiful gymnasium-auditorium, just being completed. All the construction is brick and single story, grouped around two roomy courtyards. Cloister type ambulatories connect the separated portions of the school. Future additions were incorporated into the blueprints of the building, and can be added without difficulty.

School Activities

The present enrollment is 392. Of course, the bulk of these, the three upper classes, are from old St. Anthony's. With them they have brought the traditions of the red brick and ivy of the cherished alma mater, the traditions of 35 years. Hence it is that Central Catholic has a spirit and highly developed extracurricular activities seldom found in a newly established institution.

High on the list is a sports tradition and an excellent football team, the Bulldogs. Coach Nick Frankovic, dean of the Texas coaches and an outstanding Catholic layman, has been with the school for 16 years. His well-instructed teams have won a number of Catholic state championships. This year he is continuing his winning ways, with the help of a powerful 190-pound junior fullback, top scorer in Beaumont prep football.

The school is justly proud of its newspaper also. **The Barker's** excellence has been recognized by the nation's largest school press groups. Six consecutive times the publication has received All Catholic rating from the Catholic School Press Association. Quill and Scroll awarded it the International Honor Rating, for a news-

paper of superior achievement. The National Scholastic Press Association deemed it worthy of First Class honors. Such a level of excellence is not arrived at overnight. It reflects years of sustained effort on the part of a long line of dedicated Dominican sisters, and gives an indication of the high quality of their work over the past 35 years at St. Anthony's.

Dominican Sisters

Nine of these Dominican sisters from Houston are serving at Central Catholic this year, plus a few lay teachers and the four Vincentians. The Houston Community, officially the Sisters of the Third Order of St. Dominic, Congregation of the Sacred Heart, is a thriving group, with 28 institutions in the diocese of Galveston-Houston, in which Beaumont is situated. Founded in 1882, the community now numbers 350 members and 14 postulants, with the Motherhouse in Houston. The nuns at Central Catholic live at the Dominican sisters' convent at St. Anthony's parish, a five minute drive away.

Vincentians' Work

The job of the Vincentians at the school is to handle the administration, operations, discipline, religion classes and counseling. Fr. Leonard is the school's principal. Moderatorship of the student assembly is Fr. Corcoran's field. Fr. Discon serves as athletic director and is in charge of the counseling program. Fr. Cawley is treasurer.

All of the priests are engaged in the counseling work, to which not a little emphasis is being given. With the large percentage of non-Catholics in Beaumont, it is not surprising that we find a large number of mixed marriages; hence, a good many of the students are from mixed marriages. A portion of the counseling is being aimed at the treatment of the problems that can arise from this situation. A recent move in the counseling program was to cut the 55 minute religion classes to 40 minutes, with the last 15 minutes of each class devoted to counseling activity. In dealing with adolescent students, this very priestly work is of considerable importance.

Our confreres' influence can be seen in many little ways. For example, the patroness of the school is the Blessed Mother, under the title of Our Lady of the Miraculous Medal. The medal itself has been incorporated as a part of the school rings.

The four priests live in the house on the 30 acre grounds of the new minor seminary, twenty minutes from the high school, a few miles northeast of Beaumont near Silsbee, Texas.

Dedication

On November 12, the building was solemnly blessed by the Most Rev. Wendelin J. Nold, bishop of Galveston-Houston, with many visiting dignitaries present. Fr. Stakelum and Fr. Hymel were both on hand for the occasion. It was also Homecoming Day, complete with parade and football game. With the blessing, Homecoming, and big football game in one day it was a busy day—a busy day at the beginning of what promises to be a busy life for this new Catholic high school in our Southwest.

MONTEBELLO BLESSING



On September 27th, the Very Rev. John Zimmerman, C.M., Assistant General from the Motherhouse in Paris, blessed the new library-studyhall and service buildings at St. Vincent's Seminary, Montebello, California. On hand for the festivities were fifty confreres of the Los Angeles Vice-Province. Joining in the celebrations were all the Vincentian Visitors and Vice-Visitors of the United States.

Pictured at left (l to r) are Fr. John Sharpe, Fr. John Zimmerman and Fr. William Mahoney at the actual blessing ceremony. Below (l to r) Fr. Maurice Hymel, Fr. Sylvester Taggart, Fr. John Zimmerman, Bishop Manning, and Fr. James Stakelum are seated at the speakers' table.



+ A SIMPLE CHEERFUL LIFE +

Book Reviews

"informative and stimulating work"

THE CONSCIENCE OF ISRAEL by Rev. Bruce Vawter, C.M. Sheed & Ward, \$5.00.

The newly elected president of the Catholic Biblical Association presents both scholar and general reader with a first-rate and fascinating study of the pre-Exilic prophets who lived in the eighth and ninth centuries, B. C. These include Amos, Hosea, Micah, Isaiah, Nahum, Zephaniah, Habakkuk and Jeremiah. The men and their message can never, of course, be rightly understood apart from their background and the contemporary history in which they were so personally involved. For this reason the author not only explains their unique function within Israelite society but the larger background of prophetism in the ancient Near East. The latter illuminates but can never explain adequately the distinctive vocation of men who spoke in the name of God. "Israelite prophetism is unique because Israel itself is unique."

Following a stimulating study of the prophetic vocation in its larger aspects, Fr. Vawter takes up each of the prophets enumerated above and describes their message with constant attention to those historic events in which the prophets saw the working out of God's holy purpose for Israel and the world. To assist the reader who will want to read the prophets he has prefixed a sizable note on the text of most of the prophecies, explaining the composition and major divisions of the prophetic collection. These summaries are a model of sane critical judgment. The translations which the author gives us in these chapters are independent, clear and vigorous, well calculated to convey the rugged majesty of the prophetic style. In a concluding chapter, "The Endurance of Prophecy," Fr. Vawter brilliantly pulls together the central ideas which emerge from his study and shows the real relevance of Israelite prophecy for Christians. It is not always where people have sought it.

Let me conclude this all too brief review with an observation. There has been considerable moaning about the derivative character of American Catholic publications on the Bible.



Fr. John Kearney, C.M.

While it would be ungracious to deny the good things we have received from translated works, especially in French and German, I hope that my final remark will not be judged invidious. There is not, to my knowledge, a single Catholic book dealing with the prophets, in any modern language, which can stand comparison with Fr. Vawter's book from the standpoint of historical control, critical acumen and theological depth.

(review by Frederick L. Moriarty, S.J.
taken from *America*)

A lively and realistic presentation of the series of pre-exilic "writing" prophets. . . Father Vawter gives us a well-balanced discussion of how much Israelite prophetism owed to other religions and cultures, and in what precise points it was unique. . . The individual prophets are vividly set before us, each as a flesh-and-blood man in a particular tragic situation, burdened with a divine message which his fellow-Israelites would not accept. At the end he has some excellent pages on the relationship of New Testament to Old, and the right understanding of "messianic" prophecy. The author's easy style, his constant awareness of modern men's preoccupations, and not least his unobtrusive but thorough mastery of his subject, have combined effectively to produce an informative and very stimulating work.

(review by R. A. F. MacKenzie, S. J.
taken from Sheed & Ward's
Own Trumpet!)

(Continued Page Ten, Column One)

Father John Kearney was the type of man who would watch his cigarette carefully, hoping someday to see the prime matter separate from the substantial form. In the classroom he would add to an explanation on philosophy, "If I didn't answer your difficulty it's because I don't know any more." The simple things of nature had a special attraction for him: the way a bird builds a nest, the affection displayed by a pet dog. It is said that he spent hours one day trying to approach a ground hog. Of course, these are minor incidents in the life of Fr. Kearney, but they do illustrate his love for the subject which he taught in the classroom, the philosophy of life.

On the occasion of his fiftieth sacerdotal jubilee, the Community held a banquet and play in his honor. At the conclusion of the celebrations Fr. Kearney rose and said, "I am forced to announce that there will be no classes in the morning." When the applause had died out, he added, "Nor in the afternoon, either." Another indication of his enjoyment in the little things of life.

Life as a Vincentian meant very much to this jubilant. Throughout his active life and even in his year and half of retirement, he kept a lively interest in confreres and their works. There was always a twinkle in his eye as he met a confrere, even though he jokingly began to walk the opposite way!

In the classroom Father did his best to coax and lead his students to come to a realization of the truth. He was never self-complacent since experience, he said, had shown him how little he knew. However, such a remark never hid his scholastic ability from the students. Many gained a better understanding of life and perhaps learned to live more cheerfully. One college student found the primary purpose of life in his classroom and embraced the Catholic Faith. His good example worked many such wonders.

The year 1961 marked the 80th year of Fr. Kearney's life, his 63rd year in the Community, his 56th year in the priesthood. Most of his priestly life was spent at DePaul University, from 1921 to 1943. The next 13 years were spent in teaching philosophy here at St. Mary's Seminary. Other assignments took him to St. Louis, Denver, Dallas and Rome.

On October 7 Fr. Kearney died, having been hospitalized in St. Louis for four months. He was returned to his native Chicago where, on October 7, a solemn Requiem Mass was sung at St. Vincent's Church and burial took place at Calvary cemetery. Eighty full years of a simple, cheerful life.

THE UPS AND DOWNS OF THE C.S.M.C.

The present article is an attempt to look into the records and bring to light the origins of our mission unit here at Perryville.

Father Clifford King, S.V.D., is the founder of the Catholic Students' Mission Crusade. While still a student at St. Mary's Seminary, Techy, Illinois, for two years he corresponded with the colleges and seminaries of the country on the need of a Students' Mission Organization. This became a reality after a meeting of students and educators held in the summer of 1918.

(Since his ordination Father King was assigned to missions in the Orient and was unable to attend any of the CSMC conventions until 1948. He served as secretary to Cardinal Tien during the latter's stay in this country, following the fall of China. When the Cardinal returned to Formosa, Father King, at an age when most men are retiring, has recently accepted a new mission assignment in the Mount Hagen Vicariate of New Guinea.)

The Stephen Vincent Ryan Unit of the CSMC really had two beginnings, one in 1922 and one in 1928. The first records tell of an informal meeting called by Father John Levelle, C.M. for the purpose of electing student officers for the CSMC unit being formed. The outcome was the election of the first officers: Michael O'Connell, C.M. as president, Carlton Prindeville, C.M. as vice-president, and Richard Sherlock, C.M. as secretary. After a few days, another meeting was called for the formal launching of the unit.

The important business of the first meeting was to set up a committee to draft a constitution for the society and then to determine a name for the mission unit. Bishop Stephen Ryan won the distinction, after nosing out Bishop Joseph Rosati by a one vote margin. The first act recorded of aid given to the missions by the newly-formed organization is found in the form of a motion made by Mr. Prindeville, C.M. on March 9, 1922 that a sum of money, already collected, be sent to our confreres of the Eastern Province who were already working in China. The following year, a resolution was passed to send a bi-weekly "Newsletter" to the three Vincentians of the Western Province beginning our Chinese Mission.

A Revival

By 1928, the old mission society had ceased to function. An entry in the log for October of 1928 records the manner of the infusion of new life into the unit. The dean at the time, Mr. James W. Stakelum, C.M., seems to have held a major role. On October 5, a meeting was held at which about fifteen students were present. Here a

new constitution was read and discussed. Mr. Stakelum was then induced to address the entire student body, when and if they could all be assembled, in order to acquaint them with the plan of revival for the mission society. As an inducement to get the entire student body together—a perennial problem—Mr. Hogan volunteered to present a play, which was certain to pack the hall and which eventually put the audience in the proper frame of mind to absorb Mr. Stakelum's proposals.

On the evening of October 12th, the curtain rose on a production entitled, "The Amateurs," which the students found to be quite entertaining. Immediately after the play, the address was delivered and membership cards passed out. A clever revival!

Soon a meeting was held for the election of officers. Mr. Thomas Murphy became president, Mr. John Hogan won the vice-presidency, and Mr. Oscar Huber was made secretary. Once more the CSMC unit was launched on its course of prayer, work and study for the cause of the missions.

Modernization

For years the Mission Society was supreme among the student bodies as they came and went. For not only was this the reign of Pope Pius XI, the Pope of the Missions, but the organization handled almost all matters of student interest, from missions to general welfare and student entertain-

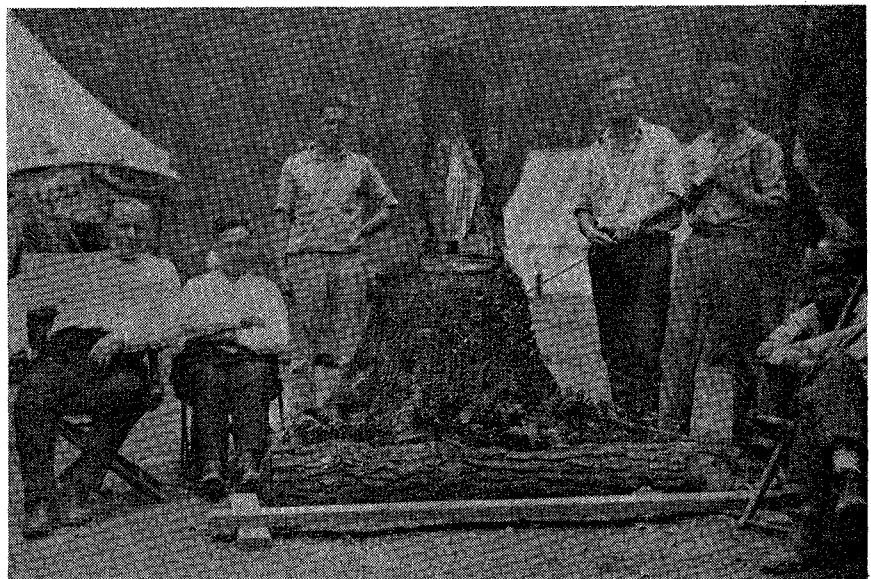
ment. Three years ago, the CSMC unit received a new orientation, strictly missionary in scope. The acceptance of the new constitution by the student body of 1960, saw all matters of student entertainment and general welfare revert to the director of students, and the student officers.

The unit is now showing signs of great vitality and is clearly the most popular and best supported of the manifold student activities in line with the priestly apostolate. Through affiliation with the CSMC national headquarters and under their program of **prayer, study and sacrifice**, efforts are being made, and with no small success, to concentrate student zeal on the world-wide mission endeavor of the church.

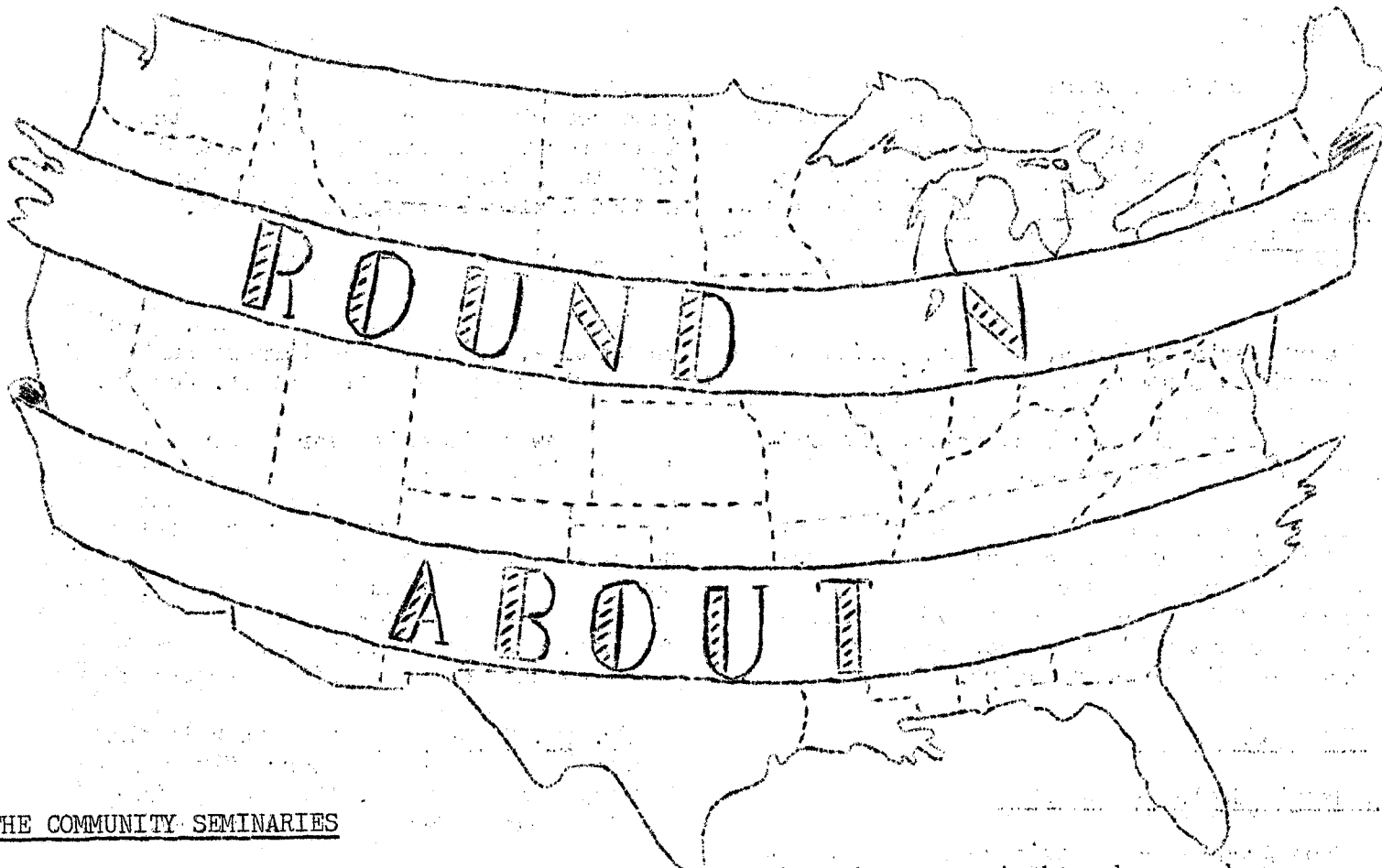
Vincentian Foreign Mission Society

The V.F.M.S. was introduced to the public in the June 1923 issue of the "Vincentian." The Society, it explained, had been established by the scholastics of St. Mary's Seminary, Perryville, Missouri, at the request of the Very Rev. Thomas Finney, C.M., Visitor at that time. Its purpose was to assist, by prayers and the gathering of funds, both the Priests and Daughters of Charity of the Western Province then in Kiang-Si, China. The organization grew steadily. A mimeographed paper intended to interest school children was circulated as the "China Clippings" and a year later, 1937, a stamp department was added.

(Continued Page Ten, Column Two)



Do You Remember When. Here is a group of priests and students at the old camp site. Can you identify them? If your memory is a bit rusty, turn to page ten, column three for the answer.



THE COMMUNITY SEMINARIES

St. Mary's Seminary Perryville

In mid-October, Fr. King, along with Fr. Agnew of DePaul U., was awarded his Licentiate in Sacred Theology from the Catholic University

Dr. William Hayes, chairman of the Department of Economics at DePaul U. delivered a lecture here on Oct. 4. His lecture was concerned with Pope John's encyclical, Mater et Magistra.

In accord with the directives of the Superior General, the Novices, Brothers, and Students have begun the recitation of Compline as part of night prayers. The Novices and Brothers are saying it in English; the students are reciting it in Latin. Fr. Fischer is giving a series of short talks explaining the significance of the psalms. Lauds will be introduced as part of morning prayers when suitable books can be found.

For Halloween entertainment, Mr. Thomas Grace produced and directed a Minstrel-- the first at the Barrens in a number of years.

Various improvements have been made on the seminary grounds. Bro. Edward Puncher has finished leveling the baseball field. The Brothers are still installing the street lights in the quadrangle and in front of the priests' building. It is hoped that the installation will be completed by the Parish Priests' Meeting.

St. Vincent's College Cape

Frs. Virgets and Dyra attended the first Diocesan Synod at Willow Springs, Oct. 30.

A new formulary of prayers for the three Vincentian minor seminaries has been published and is now in use.

The Confreres have been busy preaching at Forty Hours Devotions in various parishes in the vicinity. Fr. Nouws preached at Benton, Fr. Gagnepain at Oran, and Fr. Wilson at Charleston.

St. Vincent de Paul Seminary Lemont

On Oct. 4, Frs. J. Cashman, Haley, and Boyle met here to discuss problems of vocational directors and plans for vocational programming.

The Annual Open House for the Lemont Vincentian Seminary Auxiliary was held on Sunday Oct. 8. Approximately 450 persons attended the Mass celebrated by Fr. Bogetto, with Fr. Gulligan as deacon and Fr. Trapp as sub-deacon. Fr. Bogetto preached the sermon. In the afternoon more people came to view the seminary buildings and grounds.

Madre Maria de Jesus, former superior of the Josephine Sisters at Montebello, was transferred to Lemont as an aid to Madre Maria de Jesus, the local superior, who suffered a stroke last Spring.

On Nov. 12, the Lemont Vincentian Seminary Auxiliary held its annual Card Party. Last year's proceeds were used for the resurfacing of the tennis courts, the installation of a baseball backstop, and for the purchase of 500 folding chairs.

DIOCESAN SEMINARIES

St. Mary's Seminary Houston

Upon Archbishop Lucey's request preparations are being made to introduce a language laboratory into the seminary, chiefly to improve the "Latin situation", and also for the teaching of Spanish. Fr. Martinez will be in charge of the project. He attended a workshop dealing with the use of language laboratories early this past summer in Milwaukee.

During the summer, Fr. Martinez also obtained a Master's degree in Spanish with a minor in Education from the Catholic University.

Hurricane "Carla" passed about 150 miles southwest of the seminary. The only damage the seminary suffered was that a few tiles were blown off the roof and a few trees were felled. The electricity was also out from seven o'clock one evening to eight the next morning.

St. Thomas Seminary Denver

Fr. John Danagher attended the National Canon Law Society meeting in Miami, Fla. in late October.

The annual student retreat at St. Thomas Seminary began on Oct 27. The retreat master was Rev. Gabriel Hafford, spiritual director of St. Francis Seminary, Milwaukee.

The bishops of the Province of Denver gathered with their archbishop at the seminary for the annual Seminary Alumni Days. 125 alumni were present for the Pontifical Mass and alumni dinner on Oct. 19.

St. John's Seminary Camarillo

109 theologians returned to St. John's on Sept. 9. This is the largest number of theologians ever enrolled at St. John's.

The new college is nearing completion. The dormitory wings are far enough along to house the 225 Collegians. The faculty rooms at the end of these wings are completed and occupied. Within a month the administration building will be ready for occupancy. By mid-December, the prayer hall should be ready for use. Possibly the classrooms will be ready by the beginning of the second semester.

Fr. Wm. Kenneally gave a talk to the regional meeting of the Serra Clubs at the Beverly Hilton on Oct. 14. The topic of his talk was: "Education in the Seminary".

Assumption Seminary San Antonio

Forty Hours Devotions were held at the seminary, Oct. 30 - Nov. 1. Auxiliary Bishop Leven opened the devotions with a Solemn Pontifical Mass. Solemn Benediction given by Archbishop Lucey climaxed the devotions.

The seminary was host to fifty-four priests of the archdiocese who gathered for a meeting on vocations.

San Antonio finally has a parish dedicated to St. Vincent. It is situated near Lackland Air Force Base and the pastor is an ex-Air Force chaplain and an alumnus of St. John's.

Regina Cleri Seminary Tucson

There are 104 students this year at the seminary. The first college group from Regina Cleri entered Camarillo in October.

Throughout October, Fr. Roden has been giving talks to various groups of Sisters in the city. Fr. Diliberto is doing the same in November.

Fr. R. McCarthy took the College students and high school seniors to the opening of the Tucson Symphony season on Oct. 10. Marian Anderson was the guest performer.

DE PAUL UNIVERSITY

The University's student scholarship fund was increased by \$108,083 when 1067 persons attended the annual Scholarship Dinner on Oct. 30, in the grand ballroom of the Conrad Hilton Hotel. Robert Considine, noted reporter and newscaster, was the principal speaker.

The University has purchased a piece of property from the city. The 27,900 sq. ft. lot is located near the Uptown Campus.

Fr. Wangler has assumed the Chairmanship of the Athletic Board of Control in the absence of Fr. G. Mullen who was assigned to the Mission Band.

DePaul University has received three awards--two national and one local--for its television programs. Drama of Democracy, last summer's daily political science telecourse, was presented an Honor Certificate award from the Freedom Foundation at Valley Forge, Pa. Dr. Posin's Giants received an "Emmy" from the Television Academy of Arts and Sciences as the best public service or educational program. Dr. Posin also received a personal "Emmy", his third as the best educator. On the Shoulders of Giants was presented an award by the American College of Public Relations Associations.

DE PAUL ACADEMY

Fr. Rechtin has been elected as President of the Catholic Athletic League of Chicago.

With a Freshman class of 300, the enrollment this year is up to 850.

The students will soon move into a new biology laboratory. The new lab features individual tables, each containing outlets for gas, water, and electricity.

A new cafeteria service has been initiated at the Academy. The cafeteria will serve hot lunches to the students.

There is a woman member of the faculty this year. Mrs. Chadwick, an apt linguist having mastery over French, German, and Russian, teaches both at the Academy and the University.

CENTRAL CATHOLIC HIGH SCHOOL BEAUMONT

The Central Catholic High School has opened with an enrollment of 385 pupils. Nine Dominican Sisters and five lay teachers form the staff for the school, with our Confreres acting as administrators as well as teachers.

THE PARISHES

St. Vincent's Parish Phoenix

The first series of lectures under the lay Theologians was very successful. It resulted in about ten converts. The second series began in later October. A new Convert Guild has been formed for those coming into the Church, either through the Inquiry Forum or through other instructions.

This year, six boys from the parish are attending the Apostolic School at Montebello. This is an increase of four over last year.

The parish, through its Men's Council, has sponsored a football team in the newly formed "Pop" Warner Football Conference, for boys between 11 and 14. As of the end of October, DePaul of Phoenix has won four games, unbeaten, untied, unscored upon. If the team wins the title, it will go to California to play the California champions in a bowl game. Only four games remain on the regular schedule.

St. Vincent DePaul Parish, Pampa

A Diocesan Development Campaign is in full swing this year in the Diocese of Amarillo. It is hoped that our present parish debt will be paid off by pledges over the next two years.

Six new boys from the parish entered the Apostolic School at Cape this year. One is a Sophomore, the others are Freshmen.

The Pampa Deanery Leadership Training Institute, with Fr. E. Cashman, the Deanery Moderator of the DCCW, as chairman, was held

in Pampa on Oct. 22. Bishop Morkovsky was among those present.

St. Stephen's Parish, New Orleans

Father Vincent Smith has been named the new Chaplain for DeLaSalle High School. . . Father Smith is also conducting a 3-month course in the parish on Communism--what it is, how it works, what to do about it.

Fr. Pittman gave the first Pre-Cana Conference, at Xavier University, to an integrated audience.

The entire new school plant was dedicated on Oct. 8. The \$630,000 plant includes 16 classrooms--in use for over a year now-- a cafeteria, and a combination gymnasium-auditorium. This replaces the old building that the Confreres built 103 years ago as a Diocesan Seminary.

St. Charles Borromeo Parish, San Francisco

Fathers James Richardson, James Connors, and William Brennan assisted at the Solemn Pontifical Requiem Mass in St. Mary's Cathedral for the late Archbishop John Mitty. It was Archbishop Mitty who gave the Community its first establishments in northern California--St. Charles Parish in San Francisco, and Sacred Heart Parish in Patterson.

A festival, on a 'small scale', will be held during the middle of November. The Mother's Guild and the men of the parish are sponsoring it in order to buy a station wagon for the Sisters.

St. Joseph's Parish, New Orleans

A new bell has been installed in the church steeple. It weighs 1600 pounds, and had to be raised over 100 feet to be set in place. Inscribed on it are the words: Commemorating the 300 Anniversary of the Death of St. Vincent.

Dr. Donald Persich, an alumnus of Cape, gave the Seniors a lecture on the physical aspects of Marriage.

St. Thomas Parish, Long Beach

On Nov. 11, St. Thomas Parochial School played host to all the Catholic parochial

teachers of the Gulf Coast area. The latest method of teaching mathematics was the theme of the workshop. The Daughters of Charity who are assigned here are pioneers in this field.

St. Vincent's Parish, Brewer

On Sept. 24, the parish had a double celebration, the commemoration of the Golden Anniversary of the parish, and the marking of the retirement of the parish debt. Fr. George Brennan, pastor since 1953, invited Frs. Oscar Huber, Edward Furlong, and Wendelin Dunker as Ministers for the Solemn Mass. Very Rev. John Danagher preached the sermon. A dinner was held after the Mass, and the celebration continued in the evening, with the Glee Club from the Barrens providing the musical entertainment.

AROUND THE WORLD

St. Louis

Recently, it was announced that a new Philosophy Department for the Western Province would be established at Lemont, Illinois in 1963. The purpose of this is to accommodate the great increase in vocations.

During the past summer, Fr. Stephen Dunker resigned his post as Director of the Mindszenty Foundation, which he had founded. In his place, a committee of six were chosen. Bishop O'Shea, our Confrere who for many years was a Missionary in China, was among the six.

The Eastern Province

Two new diocesan Seminaries to be operated by the Confreres are under construction. One, in Albany, New York, will soon be ready for use. It will provide room for 250 students of Philosophy and Theology. . . The other is located in Boyton Beach, Florida. Although construction is just now beginning, it is expected to be ready for its first class of Philosophers in 1962. Accommodations for 150 students are being provided.

On Nov. 1, Very Rev. Edward Burke was installed as President of St. John's University. More than 3,000 persons were present in the University's new Alumni Hall for the installation. Fr. Burke was formerly Dean of the College of Liberal Arts at St. John's.

His Beatitude

(Editor's note: This article was originally printed in the January, 1960, *Crusader's Almanac*.)

On the feast of the Conversion of St. Paul, the last day of the Chair of Unity Octave, Pope John XXIII announced his intention to convoke an ecumenical council. This decision to hold the first general council of the Church since 1870 has highlighted an event of historic significance which took place recently in ancient Egypt when His Excellency, Bishop Stephane Sidarouss, C.M., of Cairo, was enthroned as His Beatitude, Stephanos I, Patriarch of St. Mark's See City, Alexandria.

Unlike many of his countrymen who are very poor, His Beatitude was reared in a home of wealth, culture, and piety. His father, Dr. Sesostris Sidarouss Pasha, is noted as an author, university instructor, international lawyer, and diplomat. Knight Commander of the Papal Order of St. Sylvester and recipient of the Grand Cross of the Order of St. Gregory the Great, he also holds many honors conferred by heads of state, and an honorary LL.D. degree from the Catholic University of America.

As a young man, the future Patriarch ranked first in his class at the Jesuit College of the Holy Family in Cairo, from which he received both the Egyptian and French baccalaureate. He graduated from the School of Law and Political Science of the University of Paris and practiced law before the mixed Egyptian courts for five years before entering the seminary. His vacations used to be spent wherever his father had been assigned as Minister or Ambassador: Brussels, The Hague, Belgrade, Athens, London.

After his ordination in 1939, the young priest hoped to be sent to the missions—he entered the Congregation of the Mission of Paris “because I love the poor”—but instead he was assigned seminary instructor of theology and philosophy. In 1946 he was appointed rector of the Coptic Catholic Seminary in Tahta in Upper Egypt. He was consecrated Bishop of Alexandria in 1948, remaining rector of the seminary which was transferred to Maadi in 1953.

In 40 A. D., we read, St. Peter sent St. Mark to establish the Faith among the inhabitants of the storied Valley of the Nile. Centuries of fiercest persecution sadly reduced the faithful of this land where Christian monasticism had its beginnings. Today the 100,000 loyal Catholic Copts, 140 seminarians, 100 priests and three bishops stand staunch witness to the continuity of their Faith and their distinctive rite, an oasis in a Muslim desert.



Front row (l to r) Messrs. Harvan, DeCoro, Thompson, Father Foley, Kelley, Clark, Kreher. Second row: O'Brien, John Flaherty, Ahern, Foster, Brother Leo Keigher, Oakley, Grant. Third row: Messrs. Deuser, Doyle, Patrick Flaherty, Jones, Kennedy, Wilkinson. Fourth row: Messrs. Mahon, Dinelli, Cairns, Schneebeck, Jendras and Scallon.

Not Servants But Friends

The life of the second year novice doesn't really change too much from that of the first year man which we saw in the last edition of *The De Andrein*. The order of the day may be a little bit different—he may have one more class to prepare—but, essentially, what he did as a first year novice is just what he will do as a second year novice.

What does change, however, is the manner or “motive” of performing his daily round of duties. The spirit of the Novitiate consists: in a mortification of mind and body; in a prompt and cheerful obedience; in an appreciation for the spirit of poverty; in living a hidden and quiet life; in a mutual respect for one another. This spirit is made manifest in the second year novice. He knows that his mortification doesn't consist in wearing a hair shirt, or scourging himself, but in a willingness to put up with daily difficulties. His obedience becomes prompt and cheerful because he knows that it is God Who is pointing out to him the task that has to be done. He finds out that poverty doesn't mean destitution, but rather a detachment from the superfluities of this world which tend to draw his mind from the things of God. He is well clothed and well fed—only part of the hundredfold promised by Our Lord to those that would follow Him. He looks upon the quiet life of the Novitiate not as a restriction or burden placed upon him, but as an op-

portunity time to recall to mind one of the most obvious of facts—that God is constantly present within him. He also finds that this silent life can be practiced in the midst of a conversation or even in the heated moments of a football game.

After living in the Community for a year, the second year novice begins to realize the tremendous gift God has given him in calling him to be a son of Saint Vincent. “I no longer call you servants but friends.” These words of Our Lord mean much more to him now. They manifest not only the intimate bond between himself and God, but also the bond that unites him with his fellow novices—living together, praying together, working together, a willingness to sacrifice his own interests for the interests of others. The Community Spirit permeates his very being, and he finds his happiness in the Community effort rather than in his own.

By living the spirit of the Novitiate the second year novice knows that he is preparing himself in the best way possible for his greatest moment. At the end of that year, calling upon the whole heavenly court as his witness, he vows to God Poverty, Chastity, Obedience, and Stability; and thus concludes his Novitiate Life. The joy of his vow day is only the first of the many joys that will be his as a member of the Little Company.

Book Reviews (Cont.)

Filling A Distinct Need

A SUMMARY OF CATHOLIC HISTORY, Volume I, Ancient & Medieval History by Rev. Newman C. Eberhardt, C.M. B. Herder Book Co., 879 pp. \$12.00.

The present work of Church History, to be followed by a second volume on the modern period, is intended by the author to occupy a place "intermediate between a brief survey and an exhaustive treatment." It offers a somewhat fuller account than the several single volume histories available but without going into the great detail and analysis proper to a multi-volume work like the Fliche-Martin. Though Father Eberhardt has stressed, largely for the sake of seminarians, theological and organizational aspects, the work will be useful reference for others interested in a carefully ordered survey of ecclesiastical history.

The first volume is divided into three parts on a chronological basis. Part I, "The Church in an Imperialist World," covering the period to the death of Justinian in 565, should be of use for the study of doctrinal developments in theology. It includes fairly detailed presentations of both heretical and orthodox doctrines in their historical context.

In the second part, "The Church in a Feudal World," an effort is made to show the interrelationships of religious doctrine and political practice in the whole history of the time; and the synthesis begun successfully here is continued through the third part, "The Church in a Theocratic World" (1059-1453).

The book seems perhaps too large to fulfill the usual function of a textbook to be used in connection with a course. Such a work certainly ought to

have a bibliography, but it may be supposed that one will be supplied for the whole in the second volume. (review by Richard F. Costigan, S.J. taken from the

Catholic Book Reporter)
Penn Terminal Bldg.
New York 1, N. Y.

C.S.M.C. (Cont.)

By 1938, Father Paul Lloyd was appointed director of the Society with his office in St. Louis. 1940 saw the work load so increased that an assistant was appointed. Fall of 1941 saw the organization centralized in St. Louis to avoid confusion. Only the "China Clippings" and the stamp department remained in student hands. Through combined efforts the society has developed an organization capable of great and regular assistance to our needy missionaries.

Attention Musicians

We would like to call your attention to the fact that we have the musical accompaniment to the Vincentian Christmas Novena available here at Perryville. If interested write:

Music Department
St. Mary's Seminary
Perryville, Missouri

Looking Over



Nov. 2, 1932. "Mr. Schindler, a Democrat who is running for County Treasurer in the coming election, was out today to get the students to vote for him."

Nov. 19, 1933. "Novices play basketball for the first time in six years."

Nov. 4, 1935. "Mr. Bill Mahoney found out that the Deacons have permission to preach. It was on a tottering foundation for a while, but Fr. Flavin restored its permanency."

Nov. 13, 1935. "Mr. Stanton saw the Doctor about his feet. All the Doctor did was state that the priests and students think too much while walking."

Nov. 1, 1936. "Brother Fred passed away. We think he took his vows on March 25, 1876—and has been here ever since. Mr. Bob Kraff gave the donation of a new cassock. Quite an honor for Mr. Kraff to have a saint buried in his new cassock!"

Nov. 10, 1941. "Fire in the laundry destroys two baskets of clothes."

Nov. 20, 1941. "Although F. D. R. has changed his mind about transferring the date of Thanksgiving—Missouri celebrates it on the third Thursday of November."

Nov. 3, 1944. "Messrs. Virgets, J. Falanga, and Pittman were stopped by the state troopers for hunting licenses. Mr. J. Falanga had his—Mr. Virgets went back to the Seminary for his—Mr. Pittman is now booked—with his name at the Bureau in Jackson."

Nov. 12, 1947. "A new switch for the buzzer was installed in the closet outside of the student chapel. It looks like a light switch. Mr. Rudy Miller walked in and flicked it on and off. Then, he looked at the light and laughed, 'Look, it doesn't work.' Meanwhile, the buzzer was blowing furiously."

REMEMBER WHEN?

Those pictured in the camp picture were: (l. to r.) Thomas F. Levan, John B. Platisa, William T. Mahoney, Foy, John R. Clark, John F. Zimmerman.

+ The DeAndrein +

LET US LOVE GOD, BUT LET IT BE AT THE EXPENSE
OF OUR ARMS AND THE SWEAT OF OUR BROW.

ST. VINCENT DE PAUL

Published monthly by the Students of St. Mary's Seminary

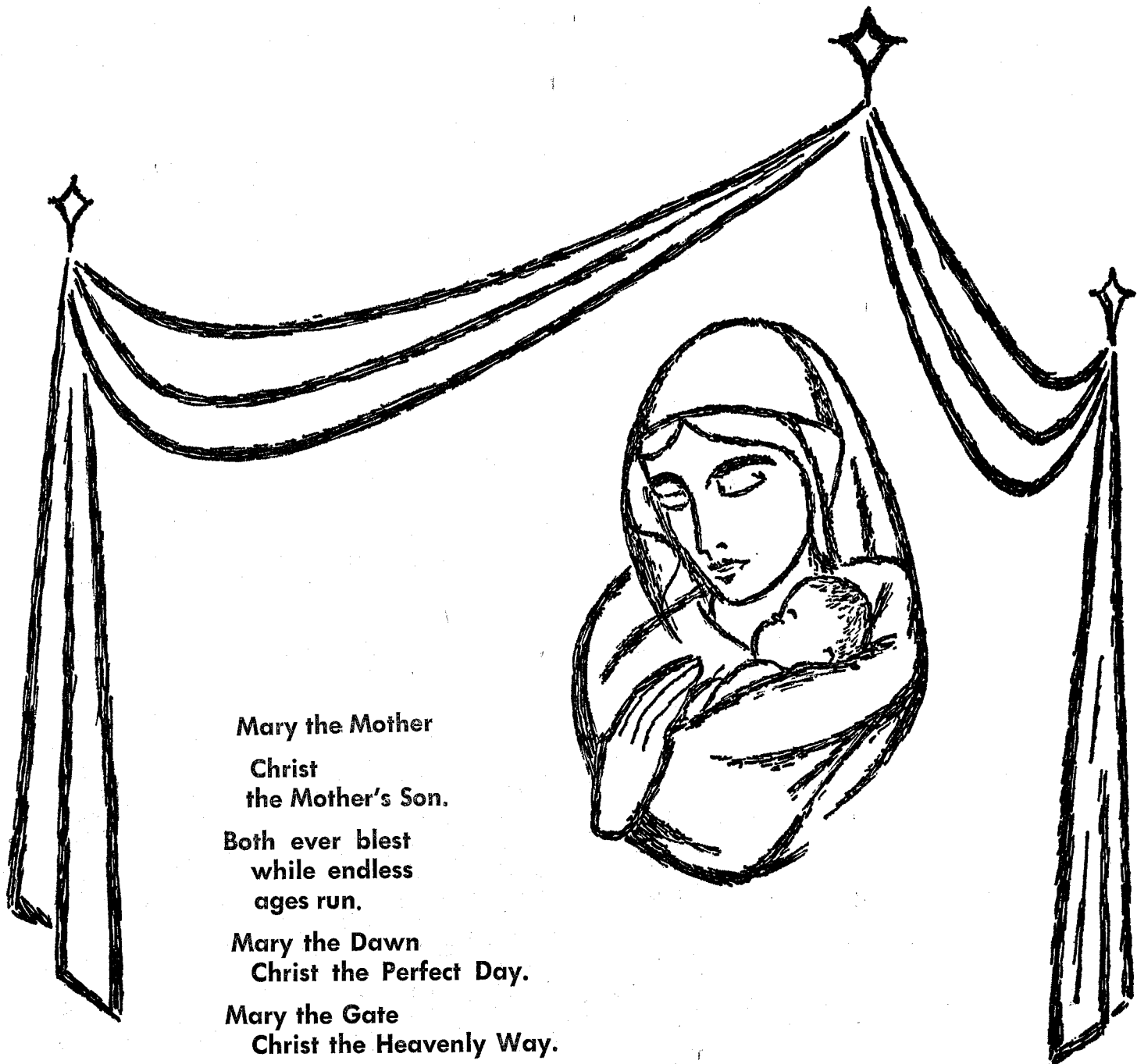
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The De Andrein

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NUMBER 3



Mary the Mother
Christ
the Mother's Son.

Both ever blest
while endless
ages run.

Mary the Dawn
Christ the Perfect Day.

Mary the Gate
Christ the Heavenly Way.

Mary the Wheat-Sheaf, Christ the Living Bread
Mary the Rose-Tree, Christ the Rose blood-red.

Mary the Font, Christ the Cleansing Flood
Mary the Chalice, Christ the Saving Blood.

Mary the Mother
Christ the Mother's Son

Both ever blest
while endless ages run.

✦ A Meditation on the Christmas Story ✦

By James A. Fischer C.M.
Professor of Sacred Scripture
St. Mary's Seminary

Everyone is aware of how Christian piety has localized and applied the Christmas story. In Rome the crib is set against a background of noble Roman ruins; in Africa the stable is a thatched hut. Such an application of the Biblical data to contemporary and particular situations manifests the felt need to keep the Christian message involved in the world in which men live.

Nor is the Gospel itself unaware of the need for such an approach. What the story meant to the Evangelist and the community for which he wrote was of more importance than the data of history which was presumably known to all.

An example of the procedure and purpose of the Matthean Infancy Narrative can be found in one of the least connected passages. Mt 2, 15 speaks of the death of Herod; verse 19 again mentions the death of Herod and takes up the story from that point. Obviously, what comes in between is something which is not necessary for the historical cause and effect sequence.

Holy Innocents

The intervening passage (Mt 2, 16-18) deals with the Holy Innocents. Mt gives only one verse to the fact and he leaves the matter rather indefinite. We would like to know how many children were involved and how the slaughter was carried out, but Mt does not seem interested in this. He is, however, greatly interested in the Jeremian phrase, "A voice was heard in Rama, weeping and loud lamentation; Rachel weeping for her children and she would not be comforted, because they are no more." (Mt 2, 18). He introduces this by the formula: "Then was fulfilled. . ." Now Mt is not thinking of a prophetic phrase in the Old Testament which was neatly paralleled by its fulfillment in the New. As a matter of fact, the Jeremian statement is not a prophecy at all; it is a statement of fact. It is a poetic statement of fact; but the account is factual for all that. The captives are being assembled for the long trek to Babylon and captivity. It is a sad sight. Rachel, the mother of Benjamin in whose territory this is happening, will in spirit see them no more. And Mt has another sad scene to describe that of the slaughter of the Innocents. So he parallels his contemporary situation with the Biblical one with which he was familiar and calls this "fulfillment."

But it would be odd if Mt were merely interested in presenting a pathetic drama. The pattern of his Infancy Narrative and of three out

of his four uses of the formula "then was fulfilled" hint at a broader kind of fulfillment. In general his thought is dominated by the "salvation-history" theme of the Old Testament. The Exodus from Egypt, the return from the Babylonian Captivity, the exaltation of that which was despised, the unexpected way in which the Davidic Messiah was born, was found by the Gentiles, saved from Herod and brought up in Nazareth are the themes he has in mind. They all converge to show how God works the salvation of his people. This is the point of Matthew's Infancy Narrative.

This conforms to the dictum of "Divino Afflante Spiritu" that "the supreme rule of interpretation is to discover and define what the writer intended to express." The Encyclical pointed out that the proper procedure to discover this intention of the writer was to investigate the modes of writing which the authors of that ancient period would be likely to use and in fact did use. The mode of writing here may be called "midrash" if one defines "midrash" as a pious application of Old Testament materials to contemporary situations. It should be noted that classifying material as "midrashic" does not immediately define its historicity or non-historicity.

But "midrash" does encourage us to apply the truths of narratives in Scripture to modern situations. Much of the Christmas folklore is just such a "midrash" from various ages and countries. It is neither good nor bad by its genus; all we should note is that genus has been permitted and encouraged by the Church.

Modern Situation

How shall we conclude our medita-

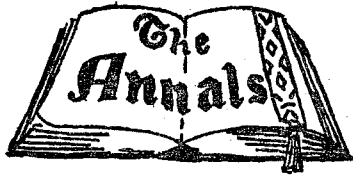
tion? Obviously, by applying the Biblical data to parallel modern situations. The world is in a bad way. The Christian communities behind the Iron and Bamboo Curtains have been cut off from external communion with the rest of Christendom. The most Christian nation in Africa, the Congo, is going through an anti-colonial and to a certain extent an anti-Christian stage. This is like the great Roman Empire in which only a small enclave of Jews still held to true religion. And even within the true Church there are ominous signs. South America, the most Catholic region of the New World, is swaying in the balance. France, the eldest daughter of the Church, seems uncertain. And we know only too well the complexities and weaknesses of our own vigorous Catholicism. One should not be surprised. It was the king of the Jews who sought to kill Christ. It was the world of official Judaism which was uninterested in Christ. "He came unto his own and his own received him not." (Jn 1, 11)

But this is only the backdrop for the real conclusion to our meditation. Out of darkness comes light; out of the improbable comes the certain victory. Christ did come back from Egypt; Rachel did not always weep for her children. Jeremias in that very chapter goes on to tell of the glorious return from Captivity and of the promise of the New Covenant. And the meaning of the story for our day is that there shall be an exaltation of true religions, there shall be a working out of salvation for all the nations, and that we must take from the Christmas story a new resolution to be hopeful and resolute in awaiting the deliverance of the Lord.



REMEMBER WHEN? Can you identify this distinguished looking group of young men? To give you a hint this is the Cape graduating class of 1920. See page 10, column 2, if you give up.

Looking Over



Dec. 28, 1908: "Feast of the Holy Innocents. Students, led by their band, serenade the Novices outside their recreation hall.

Dec. 29, 1911: "The students with Father Power drove out to Brewer in a cold drizzling rain to get the new moving picture machine. After supper all assembled in the recreation hall for the pictures but the machine baffled the skill of the operators."

Dec. 31, 1914: "Amateur Night. Priests, of course, not invited except Fr. Ordonez and Fr. Nuss. Fr. Byrne insisted on coming anyway at about seven-thirty. Program was arranged on the spur of the moment and rendered to deceive Fr. Byrne. He was satisfied and returned home. When Fr. Ordonez had given him the slip, he returned and the real program began."

Dec. 22, 1915: "Fr. Souvay stayed over to work on our tower clock. Yesterday, for the first time in eight years, we heard it strike."

Dec. 23, 1915: "Fr. Walter Quinn arrives from Kenrick for the purpose of lending his voice to the choir for the Christmas singing, especially the Venite."

Dec. 14, 1921: "Mr. Flannery begins work on the laundry. Everybody is well pleased with his efforts."

Dec. 31, 1921: "Amateur Night. I can tell beforehand that there will be a good performance and a good time. The star actors are lined up, Messrs. Cannon, Frommell, Cahill, Edwards, and Sherlock."

Dec. 18, 1922: "Fr. Sheehan pays his final visit to Perryville prior to his leaving for China; Fr. O'Dea appointed as his successor at the Cape."

Dec. 8, 1931: "The long awaited electrician, Mr. Will, arrived today from Chicago to install the new talkie machine. . ."

Wishing Our Readers

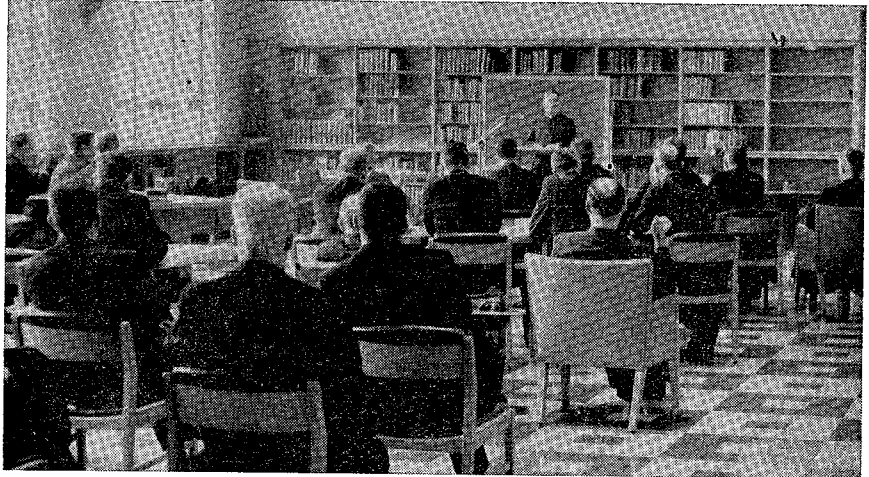
the

Blessings of Christmas

and a

Happy New Year

EDUCATORS MEET



Fr. James A. Fischer, C.M., Superior at Perryville and host for the meeting, delivers the address of welcome to the delegates for the 15th annual Provincial Educational meeting. Fifty-one confreres representing fifteen of the educational institutions of the Province attended. All sessions were held in the main hall and conference rooms of the new library building. (See page five for a report on the meeting.)

A FLOURISHING PROVINCE

(Editor's Note: In our present era of constant international crisis, world leaders—both religious and political—are continually urging people to learn more about their neighbors from other countries. The *DeAndrein* from time to time will attempt to inform its readers about the work of Vincentians in foreign lands. For this article on the province of Colombia we are highly indebted to Fr. Samuel S. Biutrage, C.M., editor of *Avance* for his information.)

"Colombia, country, NW South America; bordering on Caribbean Sea and Pacific Ocean; republic; capital, Bogota." This, plus the area and population of the country, is all that the dictionary tells us about our South American neighbor. But there are other facts about Colombia which the dictionary doesn't tell us; it does not tell us about the Congregation of the Mission, its members and their works, in that country. Perhaps this article can shed some light on this subject.

In 1870 the confreres of the Province of Paris established a vice-province in Colombia. At first the personnel was all from the Parisian province. After a few years, though, the confreres began to succeed in their efforts to foster a native Vincentian community in Colombia. This vice-province was made an independent province in 1913, with Father Jean Flore Bret, a native of France, as its first Visitor.

Today the province of Colombia has a native Visitor, the Very Rev. Antonio-Jose Reyes. Of the 112 priests in the province, 100 are Colombian, 2 Spanish, 2 Dutch, 1 Hungarian, and 7 French. There are 33 scholastics and 15 novices; the apostolic schools have

a total enrollment of 170. An average ordination class numbers 6 or 8 men, but this year there will be only 2 ordained.

The chief work of this province is the same as the chief work of our own province: working in diocesan seminaries. Besides the two Apostolic Schools and the house of studies (Philosophy and Theology), the confreres teach in 4 diocesan major seminaries and in 6 minor seminaries. They also operate 5 parishes. Missions to the poor, so dear to our Holy Founder, are carried on from three separate houses.

Tierradentro, the southern part of the country, is a Prefecture Apostolic, with Mgr. Enrique Vallejo, C.M., serving as Prefect Apostolic. Two members of the province have been made Archbishops. The Province of Colombia has had many great and famous members. There were authors, theologians, scientists among them.

Each month the province publishes *Avance*, its official publication. This paper carries the most interesting news of the province. Frequently it also carries graphs and surveys of the province, its members, and its works.

At the present time, the Colombian confreres are raising funds with which to build a National Shrine to our Lady of the Miraculous Medal. The estimated cost of the new shrine is about \$200,000. The perpetual novena in honor of our Lady of the Miraculous Medal has caused a great devotion to Mary throughout the country.

We pray that God will continue to bless the work of our brothers in the Little Company, the Vincentian priests, brothers, and seminarians of Colombia.

Meeting Demands Of Modern Life

On the fourteenth and fifteenth of November, St. Mary's Seminary was again the scene of the Annual Meeting of the Parish Priests. More than thirty confreres from parishes throughout the Western Province and the two vice-provinces gathered here at the Barrens for two days of discussions and lectures designed to aid the pastors and their assistants to better meet the problems and demands of contemporary parochial life.

Present at the meeting were Very Rev. James Stakelum, C.M.V., Visitor of the Western Province, and Very Rev. Fathers James Richardson and Maurice Hymel, C.M.V., Visitors of the California and Southwestern Vice-Provinces respectively. Very Rev. John Zimmerman, C.M., Assistant Superior General of the Congregation, who was visiting here at the seminary during the meetings, also attended a number of the sessions.

As in the past, this year's Program Committee, made up of the Very Rev. Bernard Degan, C.M., Very Rev. John Sharpe, C.M., and Very Rev. James Connors, C.M., provided the members of the meeting with informative lectures on various topics of pastoral interest. Among the lectures given this year were "Discussion of Common Social Problems and Solutions provided by Social Service Offices" given by Rev. Robert Slattery of the Child Center of Our Lady of Grace in St. Louis, Mo., "Kerygmatic Catechetics" by Sister Rose Therese of St. Joseph's Academy in St. Louis and "The Parish Priest and Public Relations" by Very Rev. William Kenneally, C.M. of St. John's Seminary in Camarillo, California. Other lecturers were Rev. Eugene Zimmers, S.J., of the University of San Francisco, Very Rev. John Danagher, C.M., of St. Thomas Seminary, Denver, Colorado, and Dr. Murray E. Finn, M.D., of St. Vincent's Hospital in St. Louis. The lectures were followed by question-answer periods during which the pastors and assistants were given the opportunity to question the speakers on specific points of their lectures which would enable the parish priests to apply these points in their own parishes. Ample time was also given during the two days for the priests to discuss among themselves the work being done in the parishes around the country, to seek mutual advice on the problems involved in running a modern parish and, last but certainly not least, to renew old friendships and to recall memories of days spent together here at the motherhouse of the Congregation in the western half of the United States.

For us students here at Perryville

EXPANSION AHEAD

In a recent article in the DeAndrein we reported the large increase in vocations to our Apostolic Schools. To meet the influx of students which will be entering our major seminaries in the next few years the Community has begun a seminary expansion program. During the month of October our Visitor, Fr. Stakelum, announced to the province some of the plans for expansion. We would like to present a brief summary of these plans for those of our readers who may not already know about them.

To provide ample housing for our young Scholastics a new Seminary College will be established at Lemont, Illinois, in 1963. The College Department now located at Perryville will be

transferred to this new campus. The Novitiate and Theology Departments will remain at Perryville.

The moving of the College Department to a metropolitan area reflects a national trend. The need for a large staff of qualified professors has made the maintenance of small rural colleges most difficult. The campus at Lemont will provide the perfect blend of a quiet rural setting combined with all the educational and cultural advantages of a large city like Chicago.

Elsewhere in the nation plans are being drawn up to meet the regional needs of our Vice-Provinces. On the West Coast a new Novitiate will be built to relieve the pressure on the Novitiate at Perryville. In the New Orleans Vice-Province work will soon begin on the new Apostolic School near Beaumont, Texas. When all this construction is completed it is hoped that each Vice-Province will have its own Apostolic Schools and Novitiate. The new foundation at Lemont will become an inter-provincial Seminary College and the present Scholasticate at Perryville will become an inter-provincial House of Theology. Future issues of the DeAndrein will provide more information on all these projects.

AGE-GROUP STUDY

Ten years ago, the DeAndrein published in graphical form a statistical study, illustrating the age-group concentration among the priests of the Western Province. The present chart brings the data up to date.

The most noteworthy finding of the study is the heavy concentration in the 40-50 and 50-60 age brackets. This is, of course, due to the large ordination classes of the nineteen-thirties and first years of the forties. The average Vincentian of the Province was ordained in these years and is 46.1 years old.

This average age has increased considerably in the ten year period,

and will continue to do so until the effects of the minor seminary expansion begin to be felt. The first reasonably large class, 13, is the class of 1964. The younger four classes on the scholasticate average thirteen per class. Thus there is nothing to compare in size with the classes of 1939 and 1940, though there should be classes of that size in the near future.

Another finding of interest is the surprising number in the 80-87 age group, which forms three per cent of the Province's personnel. These grand old men are a tough breed indeed.

Ages	Number of Priests	Percentage of Total
80 to 87	10	3%
70 to 78	18	5%
60 to 69	27	8%
50 to 59	87	24%
40 to 49	119	33%
30 to 39	80	22%
27 to 29	18	5%
TOTALS — 359 priests, from ages 27 to 87		



Meetings at the Barrens

The purpose of these few words on the two recent meetings held at the Barrens is to inform our subscribers, both Confreres and lay contributors, about what goes on at such meetings. By reading this, we hope that you will see the importance and utility that these meetings have for improving the various aspects of work discussed, and also that you will come to appreciate more the efforts that the Priests are constantly making to improve almost every aspect of their works.

EDUCATIONAL MEETING

On Wednesday afternoon, Nov. '22, the Confreres began pouring into the Barrens for the Educational Meeting. By two o'clock the following afternoon, more than forty priests, representing all our Seminaries, had filled the Main Reading Room of the Library for the opening talks, delivered by Fathers Fischer, Makelum, and Riley. . . After these opening addresses, the priests split into two groups, The Major Seminary professors remaining in

the Main Reading Room, and the Minor Seminary professors going to the Conference Room. All the sessions were held like this, so that the specific topics concerning each division could be more efficiently discussed.

The theme of the Minor Seminary discussions centered on Discipline and Seminary Attitudes. Except for the talks given by Fathers J. Haley and J. Cashman, most of the work was done by discussions among the priests. There certainly were enough experienced men in the room to justify this. Among the resolutions of this section, was one to have drawn up a handbook on Attitudes of Seminarians' Parents.

The theme of the Major Seminary meetings was: The Dogma Professor's use of Recent Developments in Scripture Studies. The meetings in the Main Reading Room were not discussion sessions. Instead, two talks were delivered each day, and after each talk, there was a question-and-answer period, which unfortunately always seemed too short. The two speakers for all the talks were two of the most prominent Scripture scholars in the coun-

try, Father Barnabas Ahern, a Passionist from Louisville, and our Confrere, Father Bruce Vawter, the President of the Catholic Biblical Association of America. Since the audience was made up of priests well acquainted with the subject and the problem, the speakers were able to get down to the root of some of the problems. The question-and-answer period always brought up some lively questions. It is work like this that can go a long way to solving many problems. Whether the priests in the audience agreed or not, they all saw how useful the meeting was becoming.

The next session, held the following morning, was centered particularly around 'Form Criticism', one of the most important new concepts for the understanding of Scripture. After the two talks, the usual lively discussions followed. In the final regular session, held that afternoon, Fathers Ahern and Vawter addressed the priests on the 'Ipsissima Verba Christi', one of the newest Scriptural discoveries that is going far toward a more accurate understanding of the New Testament.

From these few words, we hope that you have caught a quick glance of the work accomplished. The priests who attended were quite satisfied with the results. Not only did they accomplish a great deal at the meetings, but the behind-the-scenes discussions also contributed to making the meeting a success. In the closing address of the meeting, Fr. John Zimmerman, the Fourth Assistant to the Superior General, who attended the entire meeting, said that this was the most successful meeting of its type that he had yet seen. . . . At the end of the meeting, the priests decided to have the meeting here at the Barrens again next year, with theme being Philosophy for the Major Seminaries.

PARISH PRIESTS' MEETING

The parish priest comes to the Parish Priests' Meeting to learn something. He wants to learn how to be a better 'pastor' or shepherd of souls. We are confident that all who attended the meeting this year, learned something.

In the first lecture, Rev. Robert Slattery

of the Child Center of Our Lady of Grace in St. Louis gave a brief picture of the general services available at the Federal, State, County, Local, and Catholic social welfare organization.

Fr. Eugene Zimmers, S.J. presented a provocative lecture on his own idea--the Institute of Lay Theologians. The aim of the Institute is to train Catholic laymen in theology so they will be able to act as a strong right arm to the pastor of a parish in effecting conversions. The men are to be lay theologians--real professional men receiving professional salaries. The Institute is already working in one of our parishes, St. Vincent's in Phoenix.

The parish priest is a teacher and like all good teachers, he is on the lookout for the latest methods of teaching. Sister Rose Therese of St. Joseph Academy in St. Louis in her lecture brought the priests up to date on the latest developments in teaching catechetics--the Kerygmatic method.

There are many special modern moral problems that daily confront the parish priest. The solutions to these he sometimes has difficulty finding in his old moral books. Fr. John Danagher's fine lecture on the use of drugs to suppress ovulation and the moral problems accompanying their use was well received. After the lecture, there was a long and interesting question-and-answer period.

The parish priest must help all sorts of people. Many people that he meets need his help even though they do not know it. In his lecture, Dr. Murray E. Finn, M.D. of St. Vincent's Hospital pointed out the main symptoms of the common mental disorders as well as the part which the parish priest can and should play in helping them on the road to recovery.

The priests come to learn--to learn from the lectures, from the question-and-answer periods, from the discussions among themselves. They come to learn, so that they might implement the knowledge gained for the saving of souls.

SEMINARIES

St. Mary's Seminary Perryville

On Nov. 25, the Philosophy Department staged its annual Academia. The evening began with the several papers presented by the Third Year Philosophy class. Fr. Robert Chap was moderator for this part of the Academia. After this, Fr. Fischer talked briefly before presenting the Bachelor of Arts degrees to Messrs. James Fergus, John Cawley, Thomas Croak, and Paul Golden. This was the first class to graduate under the new standards set up here in accordance with the North Central Accrediting Association. The Allocution highlighting the evening was delivered by Fr. John Cortelyou, Dean of the Graduate Department of DePaul University. The talk, a learned and interesting discussion of "Logical Positivism", was well received by the student body.

On the evening that the Educational Meeting ended, Fr. Bruce Vawter addressed the students informally on the purpose of the just-completed meeting. His interesting talk brought together many points on 'Form Criticism' and the 'ipsissima Verba Christi'. A very lively question-and-answer session followed his talk.

St. Vincent de Paul Seminary Lemont

Father Joseph Haley was elected President of the Chicago Recruitor's Association in October. He will hold the office until January, 1963. The group is composed of seventy vocational directors who work in and around Chicago in the Archdiocesan Vocation Program.

Assumption Seminary San Antonio

Pope John XXIII's birthday was celebrated by the Falso under the direction of Fr. Lee Zimmerman singing a Solemn Mass. Bishop Leven was the celebrant.

All the students and priests attended the 20,000 strong procession for the Feast of Christ the King.

At present, there is some work being done to affiliate the Seminary with St. Mary's University. Some of the students are already taking classes there.

Father C. Parres attended the meeting of the National Canon Law Society in Miami during late October

St. Thomas Seminary Denver

Fathers Yallaly and Gaydos attended the Colorado-Wyoming Association of Collegiate Registrars and Admissions Officers Annual Meeting at Pueblo, Colorado, on Nov. 17.

Father John Danagher attended the meeting of the Confraternity of Christian Doctrine held in Dallas at the end of November.

Vincentian Foreign Mission Society St. Louis

Fathers John Zimmerman, Stakelum, and S. Dunker were among the Confreres present in Keokuk, Iowa, for the Silver Jubilee Mass of Father George Yager. Father Yager, who has been stationed in Hong Kong since this past January, arrived on Nov. 19, and will be in the country for the holiday season.

Father John Farris of the VFMS will visit Formosa for the holiday season. He is scheduled to arrive in Taipei, Formosa, on Dec. 21. After a month in Formosa, he will journey to Hong Kong for a short visit.

NOVENA BAND

The Western Province 'suitcase brigade' has, as usual, been kept very busy in preaching the Solemn Miraculous medal novenas. At present, most of them are spread out throughout the western part of the country. Father W. Cook held one Novena in Denver, another in Alamosa, Colo., where he ended his novena in 13½ feet of snow. Fr. DeWitt was also working around Denver, and now has moved South to Galveston. Fr. Maurice Kane worked in St. Louis a while, and then moved out to the Oklahoma territory. After that, he headed toward Santa Fe, New Mexico.

Three Confreres are presently working out on the West Coast, and will be there until around Christmas. Fr. Wm. Brennan preached around Los Angeles and San Francisco. Fr. Coker also worked in these areas and now is preaching around San Diego. Fr. Ganel has been preaching in Torrence, Los Angeles, and later in Long Beach and San Francisco.

Fr. Laurentio Diez of the Madrid province has arrived and begun his work in St. Vincent's Parish with the Spanish element. Every Sunday Fr. Diez celebrates the 10:00 Mass. At this Mass the announcements, sermon, hymns and prayers are in Spanish. Confessions in Spanish are heard on Saturday afternoon and evening and on Sunday before the Mass. It is too soon to predict the success of this experiment, but many people have already expressed their gratification.

Nov. 23 - 25, Fr. Terrance O'Donnell gave a three-day retreat to teenagers at the Sacred Heart Retreat House in Alhambra, Cal.

The recent fire that ravaged the mountain area around Los Angeles, destroyed the postulancy of the Sisters of St. Joseph of Crondelet. The postulants have been moved to Chester Place. The 60 postulants, as well as the 35-40 Sisters already residing in the parish will be cared for (Mass, Confessions, etc.) by the priests of the parish.

The Solemn Novena in preparation for the feast of the Miraculous Medal was conducted by Fr. William Brennan.

St. Vincent's Parish Phoenix

An addition to the Sisters' temporary house has been built, mostly by the men of the parish. The addition provides a chapel, parlors, and an office. Upon the completion of the projected Sisters' Convent, the addition will be changed into a temporary rectory for the priests.

Fr. Edward Danagher and the parish chairman of the Fishers, attended the CCD Latin-American Convention in Dallas, Nov. 28 - Dec. 1.

The parish football team is still undefeated and untied. On Nov. 12, the team met the Valley Bank "Hawks" its strongest and most determined rivals, but beat them 40-6. On Nov. 25, the team played in the First Annual Phoenix "Pop" Warner Bowl Festival. The opponent was a champion team from Bellflower, Cal., but DePaul took the trophy with a 21-7 victory. With only two league games left, DePaul has an excellent chance of winning the championship and being invited to play the San Diego or Long Beach champions in California.

St. Vincent's Parish St. Louis

On Nov. 4, Brother Clarence Seyer took the Altar Boys from the parish to the Five-man's Rodeo.

The parish had its Forty Hours Devotions Oct. 13 - 15. At the closing, Fr. Rohrich from the Prep preached the sermon.

A Triduum in preparation for the feast of the Miraculous Medal here was conducted by Father Flynn.

Father John Hogan gave a Novena at Holy Angels parish in St. Louis, Nov. 18 - 27.

Assumption - St. Boniface Parish Perryville

The work on the new Sisters' Convent is progressing. The split level building which will accommodate 25 Sisters will cost \$139,000.00 and should be ready for occupancy by next September. Brother Edward Puncher is acting as building supervisor on construction for the architect.

On Sunday Dec. 3, Father Wiesner moderated a special study session on the sacrifice of the Mass. During the session three classes were taught on the Mass. All the teachers were parishioners. After the classes, there was a short movie followed by a question and answer period in which Fr. Wiesner and Rev. Messers. Moore and Blazquez answered the questions.

VATICAN CITY

Arcadio Cardinal Larraona, a Claretian, has been appointed by Pope John as Protector of the Congregation of the Mission. Cardinal Larraona is the Grand Penitentiary, the head of the Apostolic Penitentiary, which deals with indulgences and dispensations.

YOURS FOR THE ASKING

Because of the increase in circulation, the DeAndrein purchased a new addressing machine a year ago. The old machine, of rather ancient vintage, but still working in its essential parts, is available to anyone who would be willing to pay for its shipment. If you are interested, please contact the Business Manager of this paper.

✦ CHRISTMAS AT "MARY-LIKE" HOUSE ✦

By Sister Karen Baustian, D.C.

At first it seemed so strange to have a house with a name in the neighborhood and it was a name that was not at all familiar. But soon the friendly smiles and warm welcome of the Daughters of Charity, who lived in the big house on Jackson Boulevard, made it a popular place for all and the name Marillac began to have meaning. Since the opening fourteen years ago, thousands of souls have passed through the doors at Marillac House and to tell you about even a few of them would require a lot of words and a lot more time. It is the hope of the Sisters, who serve God's Poor on the teeming West Side in Chicago, that they can share with you readers just what Marillac means to those it serves.

One day at afternoon play club a little lad pondered just how that big word "Marillac" got started. His eyes suddenly lit up and he said, "I know! It means 'Mary likes and loves all children.'" No, he didn't know that the Settlement House is named after St. Louise de Marillac, foundress of the Daughters of Charity, but his explanation spelled out what Marillac House meant to him. It is hoped that all children may come to love Mary more because they go to Marillac House, and that they become more certain of Mary's love for them.

Little Miracles Happen

Christmas time is especially "Mary Time" at Marillac House. Before the Thanksgiving spirit is fully upon us, all Mary's children begin thinking of her little Son's birthday. And she begins thinking of all of them in such a special way that little miracles of her love begin to happen. Sisters who have been at Marillac House a number of years have become so used to them, they take them for granted. But, to the new Sisters, each little miracle as it happens is a source of wonder.

With no reminders from the Sisters at all, various schools and clubs begin to call to arrange for dates to give a party for the children at Marillac. Stores, business houses, offices, insurance companies, factories, fraternal groups are all represented on Mary's list of friends who send in donations to make Christmas a happy time for her little ones. There was the large office group who decided to put the money they would spend on office Christmas gifts into an outfit for a child. After consulting the Sisters and securing the names of 40 little ones who would not have anything extra for the Christ Child's birthday, they began a round of shopping that netted a full measure of happiness for givers as well as for the bright eyed cherubs

who got a real Christmas package. Needless to say, the experiment has become a regular part of Christmas for those who experienced the real yuletide spirit, that of giving enjoyment to someone else.

This is just one of the many, many heartwarming stories that could be told of generous hearts in Chicago-land at Christmas time and throughout the year. The extensive program offered at Marillac House takes a lot of cash and willing hands to keep things running smoothly. To provide the means for serving the poor the Sisters rely on many sources, spiritual and material. The financing of this quarter-of-a-million-dollar-a-year enterprise is three-fold with monies provided by Catholic Charities and Community Fund, by a devoted and active auxiliary, and from the earnings of the house. Often it is the joy of giving at Christmas time that lights the flame of charity and brings year-round friends and benefactors.

Volunteers Help

Knowing, as all good mothers do, that it takes a lot of work to keep everyone happy at Christmas time, Mary sends a lot of volunteers. It would be impossible to serve refreshments and distribute toys to excited youngsters without the help of Girl Scouts, Brownies, Sodalities and others who come to help. And you'll have to guess who has the most fun.

And, it would be even more difficult to deliver 425 baskets of food, clothing and toys within a seven-block radius of Marillac House, were it not for the generous help of Christian Family Movement mothers, fathers and children, who are dependable helpers every year. Theirs is truly the real

spirit of Christmas-giving for it is of themselves they give. And how the Holy Family must look down with real joy to see this wonderful example of family living and giving. When one of the Sisters tried to thank the chairman of this project last year, he said, "Sister, we should be thanking all of you for the privilege of doing this."

There is no way of knowing just how many toys our Lady is going to procure each year. Perhaps she wants the Sisters to share, with her, a motherly anxiety. Last year there was an average of six children in each of the more than four hundred families on the Christmas list. With a toy for each, that amounted to a total of twenty-five hundred and it takes some time to pack these into decorated shopping bags. Lively faith and plenty of last-minute help is needed when only a few small donations have arrived prior to December 22. Basket delivery is slated for December 24, unless that falls on Sunday, then it is on the 23rd. This is where one of the miracles happens. Enough trucks always arrive with enough toys; and the candy in gay Christmas stockings is always sent by the same faithful company at just the right time every year. The Vice-president always calls for the exact figures to make sure he will send enough. Mom, dad, uncle, grandma, and everyone else in the family gets a stocking all his own.

A Present For Jesus

It would take so very long to tell all of Mary's miracles of giving at Christmas, but this year she is doing something a little different. Her gifts will surely come, but now that the little ones are getting to know her

(Continued on Page 10, Col. 1)

✦ The DeAndrein ✦

LET US LOVE GOD, BUT LET IT BE AT THE EXPENSE
OF OUR ARMS AND THE SWEAT OF OUR BROW.

ST. VINCENT DE PAUL

Published monthly by the Students of St. Mary's Seminary

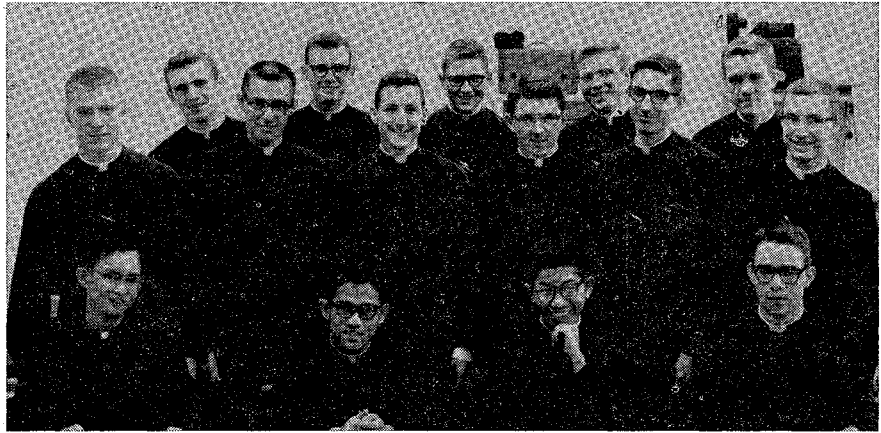
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Mary-Like House (Cont.)

better she is letting them give something to her little Boy. And it is making them very happy. It must be making Him very happy, too. It started back in October when a group of about nine or ten lads from 8 to 12 years started a little club called "The Troubadors of Blessed Martin." Their goal was to get an early start in their community beautification project by doing some of the spading on empty lots this fall. That way they would be ready for planting early next spring. They sing as they work, hence their choice of name. Now that it is getting closer to Christmas they have started practicing Christmas carols. They came up with the idea of singing before a Christmas Crib and so was born the plan for a portable crib. Someone had sent in a donation of small crib figures and with the help of an interested grandfather, recruited from the senior citizens group that meets each week, a sturdy stable is being made for Mary's little Boy. And, since troubadours travel, Mary and Joseph will be taking their Baby to six or seven of the work-areas in the neighborhood where they will accept the homage of Blessed Martin's little friends as they sing their carols before the traveling stable.

It is not only at Christmas time that the warm embrace of Marillac House reaches out and finds those in need—this is the year-round work of the white-winged Daughters of Charity who staff this modern Settlement House. Each year more than four thousand five hundred persons take part in the various activities in the House, and quite often every member of the family finds a program to captivate his or her interest or a service that is needed. Day care is offered for both nursery and school-age children of working parents; neighborhood youngsters and young teens find after-school recreation in supervised groups; concerned citizens exercise their rights through community organizations and block clubs serviced by the Marillac staff; active teens find an outlet for their energy and talents in Teen Town; troubled and needy persons come for advice and material help; senior citizens find companionship and enjoyment in weekly get-togethers planned just for them. When asked to tell of their work at Marillac House, the Sisters quickly refer to what Marillac means to those who know it best.

One day a letter containing a plea for help came addressed to "Mary-like House." The mother, like the little lad, may never have heard of St. Louise de Marillac, but she knew what Marillac meant to her. And the Sisters were confident that she was smiled upon by Mary and her little Son.



First row (l. to r.) Messrs. Lopus, Bituin, Abad, Kearns. Second row: Messrs. Schurz, Green, Sauerbier, Lalley, Gruber, Kilbourne. Third row: Messrs. O'Grady, Mulhearn, Bogel, Behm and Harriety.

'I VOW TO GOD...

... poverty, chastity, and, to my lawful superiors and their successors, obedience—".

What a joyous day it is for the novice when he takes his vows! These vows mark the end of his novitiate days and his entrance into the life of a first year philosopher. But, as he is so well aware when he kneels in the presence of God to pronounce them, they do much more than that. They sanctify every aspect of his life, and dedicate him more than ever to God. Henceforth his prayers take on extra meaning, his studies become especially meritorious, and even his recreations become more sanctified. For his life is now set aside exclusively for the service of God. He knows what to expect from his new state in life, and he looks

forward to the hard work and the consolations that are to be his.

The first year philosopher has his first practical experience of the part that studies are to play in his life when he encounters his first summer school. He quickly decides that if studies are to be his means of sanctification, then he should attain sanctity in short order indeed! But this is his first opportunity to show that he meant it when he dedicated his life to God's service, and he means to take full advantage of it. Still, at the end of the six weeks period, he is more than ready for the end of school.

For now it's off to camp! He has a wonderful vacation at the beautiful camp-site on the St. Francis river, with plenty of opportunity to engage in fishing, swimming, hiking, or, if he isn't the out-door type, in many other activities. But it comes to an end all too soon, and he regretfully takes leave of camp, resigned to the necessity of facing the hard work of his first school year on the scholasticate.

During the school year, he continues, in a more intensive manner, the college program he began on the Novitiate. It is a liberal arts program, with philosophy as the major subject, and it is aimed at the attaining of a degree, which is awarded at the completion of the college program.

In pursuing his studies, undertaken now in a more orderly fashion than during summer school, and in enjoying the companionship of his confreres, he finds a happiness that surpasses even the fun he had at camp. Soon, Thanksgiving, Christmas, Easter—all are just memories, and he finds his first year as a student drawing to a close. As the anniversary of his vow day draws near, he thanks God again for calling him to this life, with its seeming contradiction of hard work and great contentment, and he resolves once again to do his best in complying with the trust that God has given him.

PLEASE! PLEASE!

Don't just throw away those cancelled stamps from your Christmas cards. Instead put them to good use. Clip them off the envelope leaving a small section of paper around them and send them to

STAMP DEPARTMENT
Vincentian Foreign Mission Society
St. Mary's Seminary
Perryville, Missouri

REMEMBER WHEN?

We have to admit that we can't identify all these young men either. Those we can identify are: front row Mr. Bernard Guibord (2nd from left); Fr. John Vidal, C.M., prefect (center); Mr. James Saracini (end-right); second row Mr. Lester Fallon (3rd from left); Mr. Clyde Norman (6th from left); Mr. Comerford O'Malley (end-right).

If anyone can help us identify the rest of these young future Vincentians, please drop us a line

The De Andrein

VOLUME 32

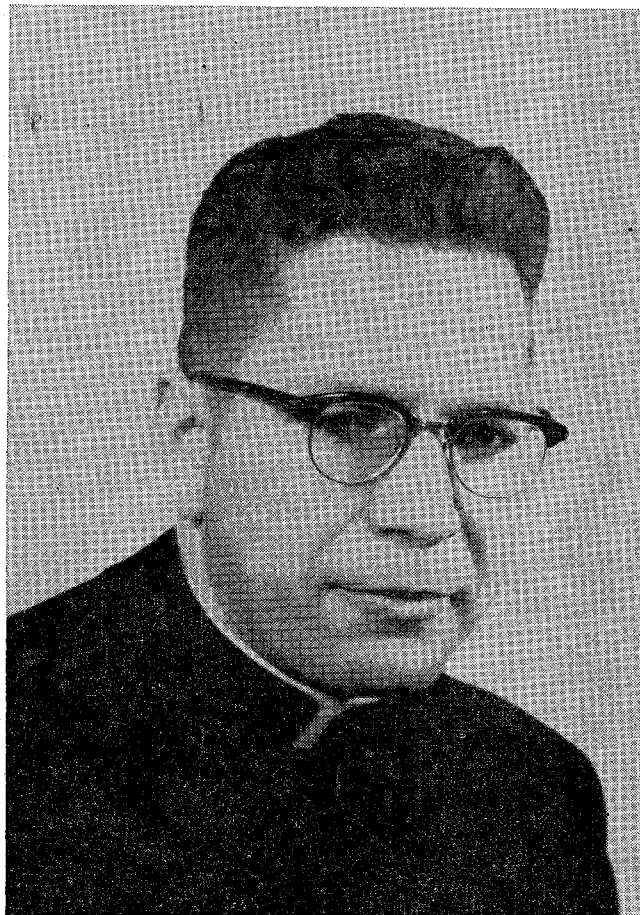
PERRYVILLE, MISSOURI — FEBRUARY 1962

NUMBER 4

NEW PROVINCIAL APPOINTED

At the noon examen on Monday, January 8th, Father Maurice Sheehy, C.M., the Assistant-Superior of St. Mary's Seminary, Perryville, announced that Father James A. Fischer, C.M., the Superior of Perryville, had been named as Visitor or Provincial of the Vincentian Fathers of the Western Province of the United States. Father William Slattery, C.M., Superior General of the Congregation in Paris, had named Father Fischer to succeed Father James W. Stakelum, C.M., whose twelve year term of office expired in January. Actually Father Fischer learned of his appointment on January 3rd but the official announcement wasn't made until the 8th. At the noon meal Father Fischer received a standing ovation from the priests, brothers, students and novices. He replied by saying he didn't know what there was to rejoice about, but he would give *Deo Gratias* to allow the rumors about who would be the next Superior of Perryville to get started.

For Father Fischer the next few days were rather hectic ones. He finished up his three Scripture courses in two class days and began to make preparations for his exodus to the Provincial House on Cass Avenue in St. Louis. On the evening of Thursday, January 11th, a banquet was held at the Seminary in honor of the new Provincial. Many visiting Vincentians and diocesan priests were present. After the meal, each department of the House gave Father Fischer a small going away present, and Father Ignatius Foley, C.M., presented him with a spiritual bouquet in the name of the entire Perryville Community. Father Fischer gave a brief talk of thanks and asked for the prayers of all. Turning to the diocesan priests who were present, he reminded them that he had once been a seminarian at the diocesan seminary in St. Louis. "I would never have left St. Louis Prep, if I had thought I was leaving the diocesan clergy," remarked Father Fischer. He went on to point out that the Vincentians are co-workers with the diocesan priests and make no claim to being superior to them in any way. Father assured his guests that they would always be welcome in our Vincentian houses and we would continue to assist them in any way we could.



Very Rev. James A. Fischer, C.M.

This same week was also a very busy one for Father James Stakelum as he made preparations for the reception of his successor. However, they must have also been days of joy and relief that the heavy burdens of the office of Provincial would soon be lifted. Father Stakelum's own term of office began on January 30, 1950. At that time he had been superior of St. John's Seminary in San Antonio, Texas.

On Saturday, January 13th, Father Fischer left Perryville for St. Louis after celebrating Mass for the Students at the Barrens. In the evening a buffet supper was held at Cass Avenue honoring both Father Fischer and Father Stakelum. Many of the Vincentians in the area attended including Father Maurice Hymel, C.M., Vice-Visitor of the New Orleans Vice-Province, who was in St. Louis on other business.

Thus very quietly and quickly the office of Provincial changed hands. Elsewhere in this issue of the *DeAndrein* a biographical sketch on Father Fischer and a review of the twelve years of Father Stakelum's term of office are presented. The staff of the *DeAndrein* would like to thank Father Stakelum for the great help he has given this paper during his term of office. Father Fischer has also given the paper "much support" during his years as Superior at Perryville and has promised to continue to do so. We are sure that all the members of the Province join with us in promising both Father Fischer and Father Stakelum a remembrance in our prayers.



Very Rev. James W. Stakelum, C.M.

"A Simple, Matter of Fact Priest"

An enterprising Paris book-seller stocked biographies of both Kennedy and Nixon, prior to the last election. There would be a tremendous interest in the one elected, and he wanted to be ready for either eventuality. After Pope John XXIII's election, a rash of biographies on him appeared. There is a natural and understandable interest in the new office-holder. And it is only natural that we are interested in the background material on the new Provincial, Fr. James A. Fischer.

HIS APPOINTMENTS

First, let us look briefly at his priestly career. Along with Fathers Gibbons, J. Brennan, Dileberto and Casey, he was ordained in 1943 by Bishop George J. Donnelly. His appointments, in summary form, have been as follows:

St. John's Seminary, San Antonio, Texas (1943-1945)

Professor of Sacred Scripture, Greek, Algebra

Dean of Discipline for 1st and 2nd year high school

St. Marys Seminary, Perryville, Missouri (1945-1948)

Professor of Sacred Scripture, Greek, Dogma and other subjects

Dean of Studies and Registrar, 1945-1948

Member of Domestic Council, 1945-1948

Pastor of St. Rose of Lima Church, Silver Lake, 1947-1948

House of Studies, Washington, D. C., (1948-1949)

Assistant Superior

Earned S.T.L., June, 1949

International House of Studies, Rome, Italy (1949-1951)

Earned S.S.B. (1950) and S.S.L. (1951) from Pontifical Biblical Institute

St. Mary's Seminary, Galveston, Texas, (later at Houston, Texas) (1951-1956)

Professor of Sacred Scripture, Greek, Latin

Spiritual Director, 1954-1955

Assistant Superior, 1955-1956

St. Mary's Seminary, Perryville (1957-1962)

Superior, 1957-1962

Professor of Sacred Scripture, Greek

Member of Provincial Council, 1960-1962

Visitor of the Western Province (1962)

PRE-ORDINATION YEARS

Fr. Fischer was born in St. Louis on October 15, 1916, one of six children. His father, John James Fischer, was of German extraction and a printer by trade. His mother, Agnes Henke Fischer, was also of German stock. As a youngster, he attended Our Lady of Perpetual Help School in

St. Louis, then studied for six years at St. Louis Preparatory Seminary. Among his classmates at the Prep were Bishop Flavin, now Auxiliary Bishop of St. Louis, and three monsignori, including the treasurer and the vice-chancellor of the St. Louis Archdiocese.

He left the Prep in 1936. The Novitiate log for September 13 of that year records, "Today Mr. James Fischer of St. Louis was received into the Community." Fr. Darby was his novice master for those two years. As he had already had two years of college at the Prep, Mr. Fischer took first year philosophy during his second year of novitiate and thus saved one year on his way to ordination. After pronouncing his vows on October 10, 1938, he moved to the scholasticate, where he was to lead a very active existence.



Father Fischer, in a free moment, pays a visit to the Novices' Christmas decorations.

Of all his activities at this time, Father refers most frequently to his job as stage manager, perhaps because it meant working with his hands, for which he has always retained a penchant. All his work was not backstage, however. Year after year, he appeared in one of the Christmas three-act plays, for example, as Harry Kapel in "Murder in the Manor," produced by Mr. Edward Brennan, and as Guy Walker in "A Prelate at Large," starring Mr. Edward Riley.

As a second-year theologian, he wrote and read the Christmas log. "Mr. Fischer fulfilled our fondest expectations of a log full of his 'quaint and mellow humor.' Vividly and in a very pleasing way, he brought before our eyes 'The Memorabilia of 1940,' " says the scholasticate record. In his introductory sentence, he summarizes his

log: "The good men do lives after them; the evil is read in the next Log." In 1941-1942, he was appointed by the Student Director, Fr. McCarthy, to two successive terms as the student dean. At the end of the second term, he was ordained sub-deacon and was into his final year.

AT PERRYVILLE

Twice after ordination, he returned to the Motherhouse, as we have seen in summary, spending a total of fifteen and a half years of his life there. Thus he could say in his informal farewell talk, "Perryville is more a home to me than anywhere else."

It was during his years at Perryville that he produced much of his scholarly and literary work. In his first stay there, 1945-1948, he contributed a large number of articles to the old Vincentian Magazine on such topics as theology, contemporary problems, and Scripture. From 1946 till 1953, he served as an Associate Editor of the magazine. Since receiving his degree in Sacred Scripture, he has, for the most part, confined himself to this field, with articles in the Catholic Biblical Quarterly and the Homiletic and Pastoral Review. He has been a member of the Catholic Biblical Association of America since 1945 and served as chairman of the Association's pamphlet committee, himself contributing the first pamphlet in the Association's series. With Fr. Daniel Martin, C.M., he co-authored the two volume religion textbook, **Searching the Scriptures**. The total of his published pieces runs to over forty-five.

His role as scholar and author are not among his best known at Perryville. Far more familiar is his inclination for handy-man work. Many of the theologians' first view of the new superior in 1957, when they returned from summer school, was that of a man in a battered old hat trimming the bushes in the quadrangle. Some thought that the seminary had hired a handy-man. In a way, it had. At Father's departure, the deacons gave flower seeds, a trowel and other gardening tools; he will use them. His latest and most prominent effort was the designing of the new street lamps that now line the sidewalks at the Barrens. Among other improvements during his superiorship were the complete rewiring of the administration building, the extensive redecoration—almost reconstruction—of the superior's office, and the building of a new sewage disposal system for the seminary.

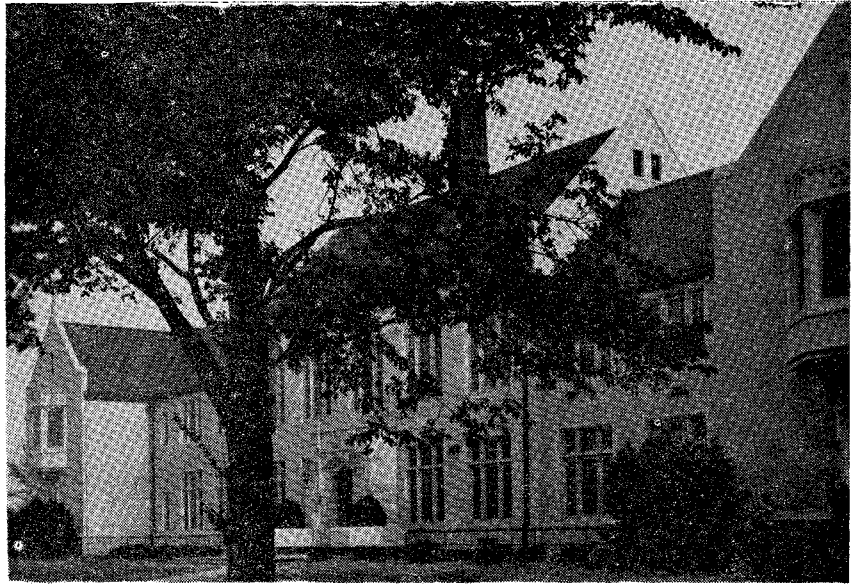
Father was wont to say that teaching is eighty per cent acting and twenty per cent knowledge. While the percentages were exaggerated somewhat, he certainly was an animated and inter-

(Cont. Page 9, Col. 1)

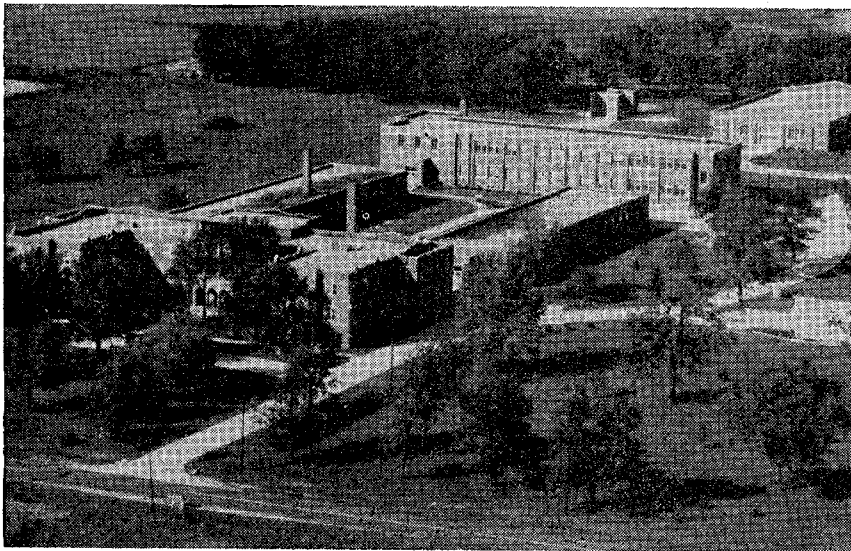
A LOOK AT THE RECORD

On January 3, 1962, Fr. James Stake-lum completed his second term as Visitor of the Western Province. During the past twelve years the number of Community foundations in the province has doubled. The Western Province has been divided into a mother province and two filial vice-provinces. Our minor seminarians have increased fivefold. Every confere in the province has played a part in these achievements. But every confrere is aware of the role Fr. Stakelum has had in this record of expansion and development.

His first concern was to see that our Vincentian seminarians received a sound formation. In 1954 the beautiful library-class room building was completed here in Perryville. In succeeding years the college curriculum has been revamped to meet the standards of the regional accrediting associations. The theology program has been up-



1954—Completion of new library-classroom building at St. Mary's Seminary, Perryville.



1955—Opening of new Vincentian minor seminary, St. Vincent de Paul Seminary, Lemont, Illinois.

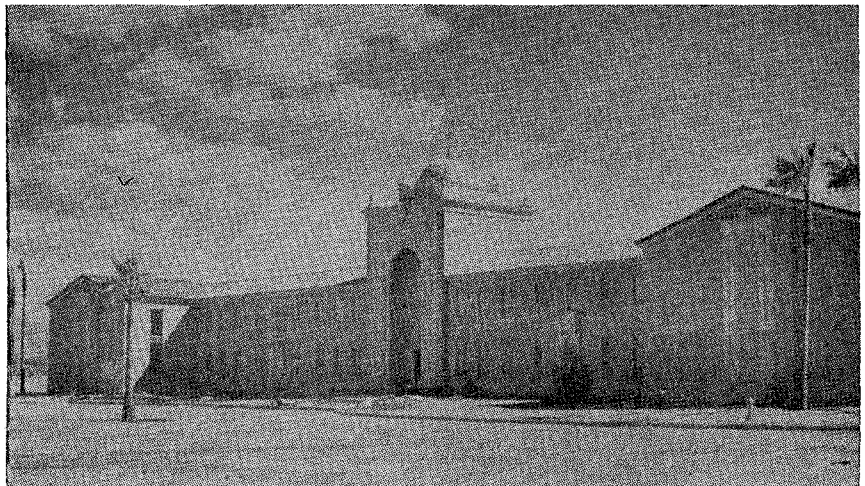
dated to meet the demands of modern life. In 1956, the seminary recreation center was opened. It provides a gymnasium, swimming pool, bowling alleys and other facilities for the seminary community. The well-maintained physical plant, the emphasis on scholastic excellence and the well ordered community life at the Barrens are the clearest indications of Fr. Stakelum's success.

The next concern of the Visitor was our Apostolic Schools. In 1951 a major renovation program was begun at the Cape. Every department of the seminary was remodeled to meet the demands of its record enrollment. State accreditation was received in 1953. The following year St. Vincent's Seminary was opened at Montebello, California. In 1955 St. Vincent DePaul

Seminary was established at Lemont, Illinois. Next year work will begin on our fourth regional seminary near Beaumont, Texas. The increased enrollment in these Apostolic Schools has led to the establishment of a seminary-college at Lemont, Illinois. Work will begin soon on this new home for our philosophy department.

Fr. Stakelum's concern for seminarians was not restricted to his own Community. In cooperation with the bishops of the Central and Western states he has supplied diocesan seminaries with competent professors and directors. St. Mary's Seminary was opened in Houston. Assumption Seminary was established in San Antonio. The first diocesan seminary in Arizona, Regina Cleri, was opened in Tucson. Expansion and reorganization in St. Louis brought about the establishment of Cardinal Glennon College and the

(Continued Page 4, Col. 1)



1956—Opening of Regina Cleri Seminary, Tucson, Arizona.

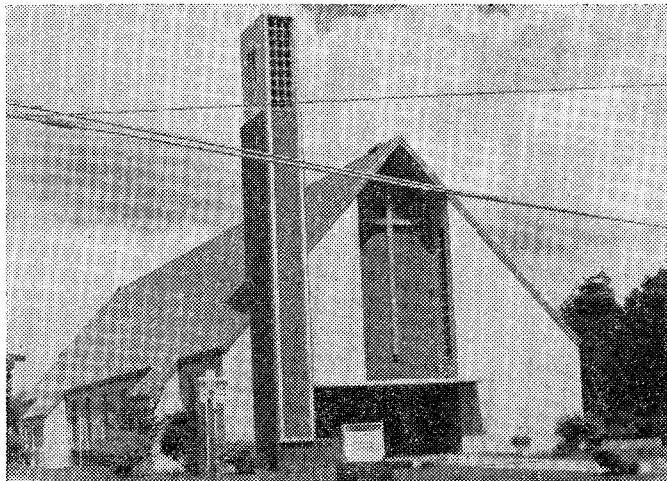
A LOOK AT THE RECORD (Cont.)



1959—Father Stakelum is given a royal welcome to Formosa by two youngsters as Bishop Charles Quinn, C.M. beams his approval.

St. Louis Preparatory high school seminary. The Archdiocese of Los Angeles opened the new Our Lady of the Angels Preparatory Seminary and St. John's College for its philosophy department. To supply these educational institutions with qualified professors the Visitor expanded our graduate program. All our theologians and most of our young priests are attending summer school. Other confreres have been studying full time for secular and ecclesiastical degrees in universities here in America and abroad.

In addition to educational work, nine parishes were confided to the community. They range from new suburban parishes like St. Vincent De-



1952—St. Leo's Church, San Antonio, Texas, completed.



1959—New Miraculous Medal Chapel dedicated at DePaul University, Chicago.

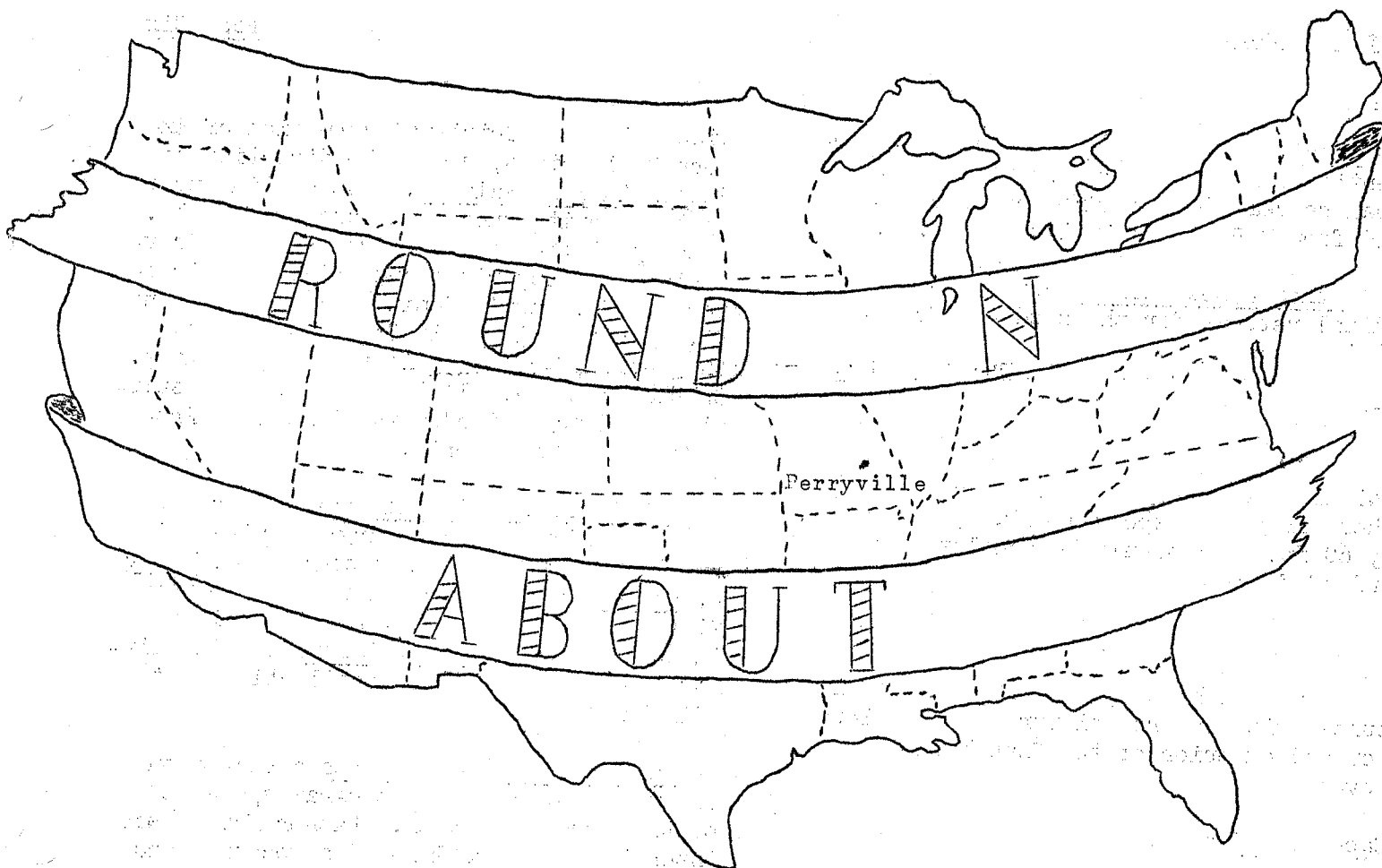
Paul in Phoenix, to older city parishes like St. Charles Borromeo in San Francisco. It is from parishes like these that many of our vocations are coming.

It is no secret that the first love of our Visitor is the foreign missions. In 1952 a small mission was opened among the exiled Chinese Nationalists on Formosa. Today this mission has developed into three large city parishes with over 21,000 souls. Each time Fr. Stake-lum returned from his visitations on Formosa he became more enthused. His circular letters and his personal conversations have reflected his zeal and love for the missionaries and their work. The response and support of the confreres here at home was attested to by the construction of St. Vincent DePaul Church in Kaohsiung. This church was built to commemorate the Tercentenary of the Death of St. Vincent and was paid for by the personal contributions of the priests,

brothers, students and novices of the province.

As Chairman of the Board of Trustees of DePaul University our Visitor has shown his interest for Catholic education by supplying professors and counselors for the students of the university and the academy. He has seen DePaul grow into the fifth largest university under Catholic auspices. He has encouraged our confreres to expand the services of the university to the people of Chicago in areas such as writing, public speaking and the radio-t. v. apostolate.

This is the record. But it doesn't tell everything. How many millions of miles traveled by plane, train and car? How much kindness for the sick and infirm? How much mercy for the stray and erring? How many personal triumphs, failures, joys and sufferings? We can guess—but God alone knows.



COMMUNITY SEMINARIES

Perryville

The Christmas Festivities this year at the Barrens were again a great success. For Midnight Mass, the Student Falso, under the Direction of Messrs. Sauerhauge and Doll, sung the four-part Missa de Sion. During the season, three plays were presented. Mr. Thomas Grace directed "Requiem", Mr. Paul Golden presented his version of "Chaya", and Mr. John Grindel presented "The Andersonville Trial."

On Christmas Day, the Student Glee Club travelled to Chester, Illinois, to sing a Mass at the prison there. After the Mass, the Students breakfasted and talked with some of the prison personnel.

On the evening of Jan. 12, there was a farewell banquet in honor of Father James Fischer. Besides all the members of the house, several Diocesan Priests who were

here making their monthly Day of Recollection, also attended the banquet. Father Foley spoke a few words in behalf of the priests of the house, and Mr. John Grindel, the Student Dean, represented the other members of the house. Father Fischer then concluded the banquet with a few words.

Father Daniel Martin has been assigned to the Barrens to take over the teaching assignment in Scripture, vacated by Father Fischer.

Father Theodore Weisner was awarded his Master's Degree in Latin from DePaul University, after going there for his final examinations in January.

In mid-January, Father Joseph Falanga gave the student annual retreat at St. Louis Preparatory Seminary in St. Louis. Shortly afterwards, Father Foley travelled to San Antonio to give the annual retreat to the Students of Assumption Seminary. Earlier in the month, Father Oscar Miller had preached a retreat in Saint Louis to a group of Nurses at Mercy Retreat House.

Lemont

Father John Shaughnessy, from St. Vincent's Parish in Chicago, conducted the annual retreat for the Brothers from Lemont and from DePaul, beginning on Jan. 7.

Father James Cashman conducted the annual retreat for the students from Jan. 24 to 28.

Montebello

At the present time, the work on the swimming pool is advancing quickly. If there are no unexpected delays, the 30 ft. by 60 ft. pool should be completed by the end of February.

Father Michael Boyle's Vocation Pamphlet has been sent to many prospects. There are eighteen pages of text and pictures, with colored pictures of the interior and exterior of the Chapel on the two covers.

Cape Girardeau

Fathers Virgets, Lavelle, and Gagnepaine went to Perryville to be present for the funeral of Father Joseph Finney.

Father R. King, from Perryville, conducted the annual retreat for the Students during the first few days of February.

DIOCESAN SEMINARIES

Regina Cleri Seminary, Tucson

Father Daniel Martin gave the talk to the graduate students' Study Club of the Newman Club on Dec. 17. His topic was "Calvin and Predestination." In late January, Father Martin was transferred to Perryville to teach Scripture.

Father Housey was the retreat master for the annual student retreat at St. Vincent's Seminary in Montebello. The retreat began on Jan. 25.

Assumption Seminary, San Antonio

On Dec. 12, there was a regional meeting of Superiors and Spiritual Directors

discussing the Spiritual Formation of Extern Seminarians, under the direction of Father Anthony Falanga. The meeting proved to be quite successful and profitable. Present at the meeting were the Vice-Provincial, the Superiors and Spiritual Directors of St. Mary's Seminary in Houston and St. John's Seminary in San Antonio, and the entire faculty of Assumption Seminary. On the same day, all the members of Assumption Seminary attended the Guadalupe Procession in San Antonio.

Father Anthony Falanga gave the retreat to the Students of St. Mary's Seminary in Houston --- a three day retreat. . . Father J. Daspit gave the annual retreat to the Minor Seminarians of St. John's Seminary in San Antonio. Father Daspit is also giving the monthly Day of Recollection to the CICM Fathers of the area.

Fathers McOwen and Parres appeared on the weekly Catholic TV program sponsored by the Alamo Messenger. Father McOwen was interviewed on problems of a vocation and Father Parres on Canon Law.

Saint John's Seminary, Camarillo

On the feast of the Immaculate Conception, Dec. 8, 1961, the Seminary had the honor of a visit from Cardinal McIntyre and Cardinal Agaginian. Both Prelates presided at a Solemn Mass at which Cardinal McIntyre gave the sermon. At the banquet which followed the Mass, Cardinal Agaginian spoke briefly about his work as Prefect of the Propagation of the Faith in Rome. This visit was a singular event in the history of the Seminary.

On Dec. 17, the Students presented the play, 'The Andersonville Trial' for a group of about one hundred Sisters from the Los Angeles area. On Dec. 22, they again presented the play, this time for Cardinal McIntyre and a large number of visiting clergy.

The Seminary played host to the Archdiocesan Vocational Director and a large number of prospective candidates whom he brought with him. The Seminarians served as guides on the tours through the Theology

department and the new College. The day began with a Solemn Mass at 10:30, at which r. Kenneally preached, and concluded with benediction at 3:30 in the afternoon.

Cardinal Glennon College, St. Louis

Father Burrows was the retreat master for the annual Brothers' retreat at Perryville. Several Brothers from other houses returned to Perryville for the retreat.

During the past summer, Fr. Stafford Poole earned his Doctorate in History from St. Louis University.

An alumnus of Kenrick has been consecrated the first Bishop of San Angelo. He is Bishop Thomas J. Drury, who was consecrated by Archbishop Lucey in San Angelo on Jan 24. Bishop Drury was ordained at Kenrick in 1936.

PARISHES

St. Vincent's Parish, Kansas City

In January, Father James Flannery was transferred to St. Vincent's Parish in Chicago. In his place as Pastor, Father Stephen Ganel was appointed. For the past several years, Father Ganel has been working on the Novena Band.

Sacred Heart Parish, Patterson

Father Beutler has announced that remote preparations are being made at present for a parish building program. The project is tentatively to include both additions to the school, and a convent.

The Spanish Mission was well attended this year. On the final day, there was quite a large congregation present for the general Communion.

St. Vincent's Parish, Los Angeles

Father Clyde Norman has been appointed Sub-assistant Superior in the house.

Father William Ward went to Perryville in January to be present at the funeral of Fr. Joseph Finney.

Fr. Terrence O'Donnell took seven boys in the eighth-grade class to St. Vincent's

Seminary in Montebello to take their entrance examinations. Those who do sufficiently well on the examinations will enter Montebello this fall.

There are possibilities that a new classroom section will be added on to the school. The Mother's Club is very active at present in promoting activities to raise the money. September, 1962 is the tentative date for the new classroom section.

St. Thomas Parish, Long Beach

On Jan. 14, Father Stephen Dunker talked at all the Masses. His appeal was for our Missions on Formosa.

"Kick Off" for the Second Annual Mardi Gras sponsored by the Mothers' Club was held on Jan. 29. The affair is for all the Long Beach area and rivals on a small scale the New Orleans Mardi Gras. All proceeds are used for the benefit of the parish school. Plans were being made to come close to doubling last year's profits of \$3,500.

St. Joseph's Parish, New Orleans

Father William Casey has been appointed Chaplain at the Charity Hospital. Formerly he was Chaplain at Hotel Dieu. Father Lawrence Zoeller has taken his place at Hotel Dieu.

Father Gerald Stamm recently preached the retreat for the high school girls of both St. Joseph's and St. Stephen's Parishes.

St. Vincent's Parish, Phoenix

The parish football team, in its first year of competition, went through the season without a loss, winning the Championship in the 'Pop Warner' league. The league, set up for pre-high school boys, emphasizes the balance between scholastic achievement and athletic ability among the boys. Father Edward Danagher is the Parish Moderator for the team.

St. Stephen's Parish, New Orleans

The renovation of the church steeple, a famous landmark, is finally completed. The steel frame work was entirely replaced, and the tile work was reset by means of fibre-glass. In this way, the parish hopes that

the steeple erected fifty years ago under the Pastship of Fr. Michael Ryan, will last for many years to come.

St. Stephen's Day was celebrated in the new cafeteria, with most of the local and visiting Confreres present. Shortly afterwards, the Fifth Annual Cape Alumni Banquet honoring the Cape Seminarians, was also held at St. Stephen's. It was a great success and plans are being made to have it here in the future.

St. Stephen's C.Y.O. Senior Girls recently won the State Championship in volleyball.

FORMOSA

Our Confreres in Taiwan are now working in two Dioceses. What was formerly the Prefecture of Kaohsiung has been divided into two new dioceses, the Diocese of Kaohsiung where Fathers Thomas Smith, Vanderberg, Hickey, Baude, Meijer, and DeLaurier are, and the Diocese of Tainan, where Fathers Fox, Johnson, Stein, Callier and Sullivan are working. Father Fox has been appointed Dean of the city of Tainan. . . The four Daughters of Charity scheduled to go to Formosa will be stationed in Tainan.

Central Catholic High School, Beaumont

In early January, Fr. Thomas Cawley left here to return to our Missions in Kaohsiung, Formosa. During the first part of the school year, he had been acting as treasurer and religion teacher. Father has earlier spent a four year stretch in Formosa.

Father Kenneth Grass, from St. John's Seminary in San Antonio, conducted the annual student retreat from Jan. 22-24.

DE PAUL UNIVERSITY, Chicago

DePaul University's winter Convocation was held on Feb. 4. Very Rev. Comerford O'Malley conferred degrees on 564 graduates. The speaker at the convocation was Dr. John T. Rettaliata, President of Illinois Institute of Technology and an internationally recognized authority in the field of jet propulsion and rocketry. Dr. Rettaliata served as a member of the National Aeronautics and Space Council and advisor to President Eisenhower.

St. Louis

Sister Mary Rose Mc Phee, D.C., administrator of DePaul Hospital in St. Louis, was named Visitatrix of the 27-state Western Province of the Daughters of Charity in late January. She succeeds Sister Catherine Sullivan, who held the office for the past ten years. The province includes 1260 Daughters in more than eighty houses.

MYSTERY PICTURE

Have you your last issue of the DeAndrein? Father Fredrick Martinez, C.M. of our Lady Queen of Angels Seminary and Father Clyde Norman, C.M. of St. Vincent's Parish in Los Angeles both took the time to identify all the young men in the picture of the Cape graduating class of 1920. The picture was on page two of the last issue. Front row: Mr. Raymond Brouillette of Vincennes, Ind., (a cousin of Father Theriac. He left as a scholastic); Mr. Bernard Buibord; Father Vidal; Mr. Lloyd Vallidy from southern Illinois; Mr. James Saracini. Back Row: Mr. Vincent Cain (now a Holy Cross Brother in St. Louis); Mr. George Kramer (died in 1925 and is buried in the Community cemetery here at Perryville); Mr. William Schaper (left as scholastic and became a lawyer in Los Angeles, died in 1952); Mr. Herbert Wood (father of Rev. Robert Wood, C.M.); Mr. Clyde Norman; Mr. Comerford O'Malley.

OUR MISTAKE

In last month's DeAndrein, we erroneously state that Cardinal Laronna had been appointed the Cardinal Protector of the Congregation of the Mission. Our Cardinal Protector is the Supreme Pontiff. Cardinal Laronna was appointed the Cardinal Protector of the Brothers of St. Vincent De Paul, a French Congregation of priests and brothers, founded by Jean Leon LeProvost in 1845, and which at present consists of 337 members.

Last month, we sent letters to all the Superiors of the houses in the Province, asking them to clear up any misunderstanding about addresses for subscriptions for the DeAndrein. Two Superiors wrote back that they had always received their DeAndreins at the correct address but that these letters had been sent to the wrong address!! Our apologies.

Fr. Fischer (Cont.)

esting professor. It always takes the foreign students a while to get used to him. Modern Scripture study is still in a state of flux, and there is no satisfactory textbook. To keep up with developments, he perpetually reworked and updated his voluminous Scripture notes. Perhaps his teaching method and this example of hard work were even more valuable than the matter he inculcated.

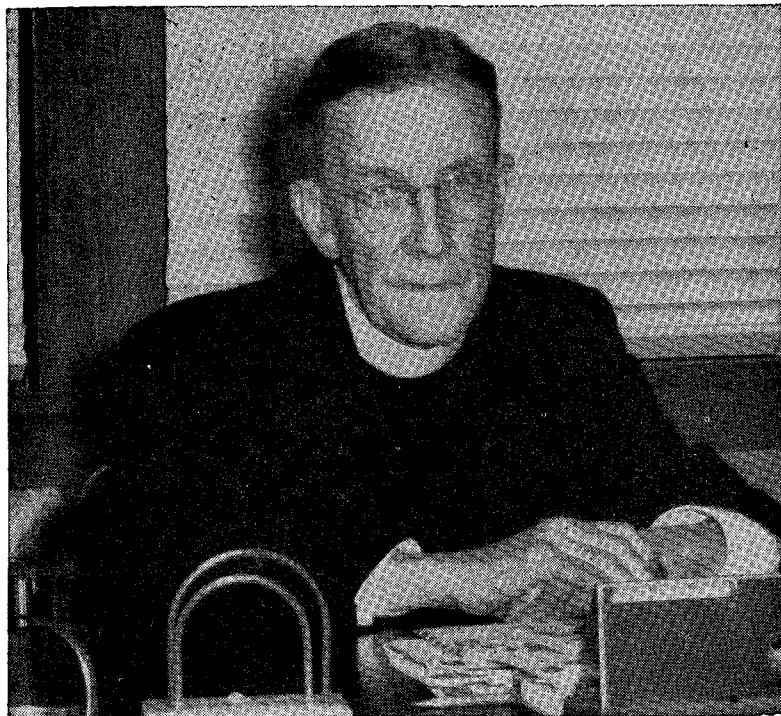
As superior, he was extremely approachable and interested in each member of the house as an individual. One student's remark was typical: "When you go to see him for a permission, it is impossible to get out of his office in less than five minutes." He would ask about your family, talk about anything from the weather to the St. Louis Cardinals, always concluding with a hearty laugh. A student who had lost his own father thought that the best word to describe him was "fatherly": kind, concerned with your welfare, but strict. Further evidence of this universal interest is seen in the periodic interviews he had with each student and novice. In his conferences, he retained this same emphasis on the individual, stressing the necessity of a spirit of individual responsibility and personal initiative.

He was, of course, sorry to leave Perryville, where he had spent so many years and so much of himself. For seminary work was to him very rewarding. "We deal with hopes, not problems," he said in his farewell talk. Now he moves to other fields.

THE NEW APPOINTMENT

This new post to which his latest appointment brings him has changed much since the last Visitor took office. In 1950, the country was still in the immediate post-War, pre-Korean War period. Harry Truman was president. The nation's population was 150,000,000; the Province's, 300 priests and 12 brothers.

Today our population is 180,000,000. The number of Community houses has doubled, with a growth in numbers to 385 priests and 24 brothers. By 1968, at the end of this term of office, it is estimated that the population will have risen by 19% to 210,000,000, with the States of the Western Province growing by 22.5%—faster than the national average. Projections of the Province's size in 1968 place the number at approximately 425 priests. The whirlwind expansion of the past two Visitorial terms would seem to point to a period of consolidation. However, circumstances of the next six years will most likely not permit this, for the number of Catholics is expected to continue to grow at a rate faster than that of the general population. This is particularly true of the Western



MARY'S VINCENTIAN

by Rev. Jerome Fortenberry, C.M.
Assistant Director
Miraculous Medal Association

Born: November 30, 1884, New Orleans, La.

Parents: Mr. and Mrs. Patrick A. Finney.

Brothers: Six—three of them were fellow priests of the Congregation of the Mission—Thomas, Patrick, Peter Paul.

Sisters: Three—one of them was Sister Margaret of the Daughters of Charity.

June 23, 1902—Entered the Congregation of the Mission.

June 11, 1909—Ordained to the Holy Priesthood.

1913—Chaplain at St. Mary's Hospital, Milwaukee.

1916—Prefect at St. Vincent's College, Cape.

1918—Assistant Director of Association under Fr. Musson

1924—Professor at University of Dallas.

1926—Appointed Director of the Miraculous Medal Association.

1929—Built the new shrine.

1930—Built new office building for association.

U. S., for which area the Community trains one third of the clergy.

The task of guiding the Province during this period is a large and burdensome one. To fill the post, Providence has chosen a man whom Father Stakelum described as "a very simple, matter of fact priest." May God grant the new Provincial abundant graces in this difficult post.

1949—Doubled the size of the office building.

1959—Celebrated the Golden Jubilee of his Priesthood.

January 18, 1962—Died at DePaul Hospital, St. Louis, Mo.

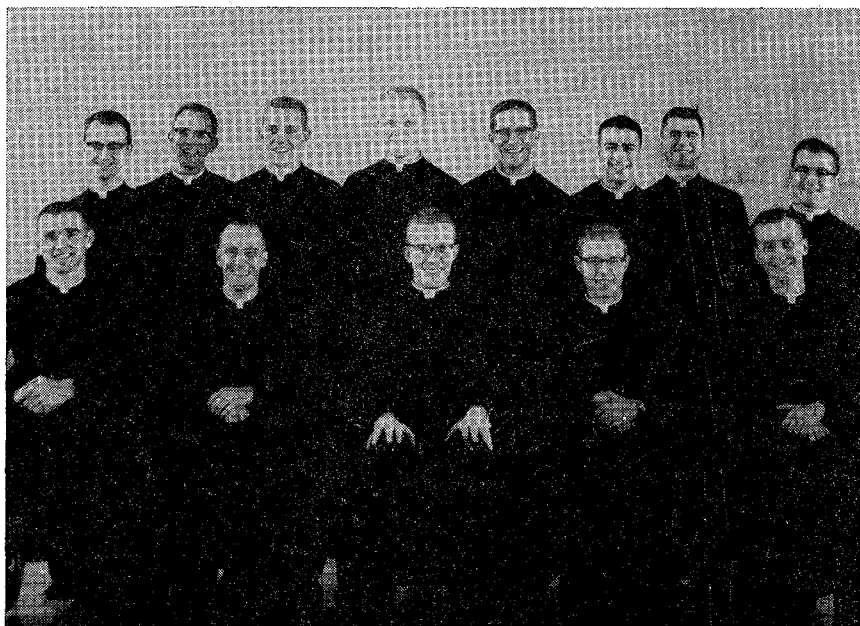
In the dates above we've chronicled the times and places of Fr. Joe's activities. They do not give an indication of his personality as a man and as a priest—especially as a Vincentian priest with a heart utterly devoted to the service of Mary's children.

If we look for his salient characteristics we must pick out tenacity of will coupled with utmost graciousness. Utmost graciousness, because at all times and in all places "Fr. Joe" was a gentleman—one who never consciously gave offense to others. To the very last, the words most frequent on his lips were, "Thank you very much." Tenacity of will, because his accomplishments were made in spite of incredible handicaps. He was a frequent visitor to hospitals. Many times his life was despaired of, but time and time again he rallied and continued to rally as he outlived a succession of doctors. Tuberculosis—cancer—ulcers—pneumonia—a chronically bad heart—all these he met and overcame. But his victories exacted a toll that had to be paid. At last, at seventy-seven, the body that had been written off fifty years before yielded. On the morning of January 18, 1962, Fr. Joseph Andrew Finney, C.M., was called by God to his eternal reward.

The influence of a good priest can be marvelously multiplied. This was especially true of Fr. Joe. As a teacher

(Cont. on Page 10, Col. 3)

BECOMING INTEGRAL MEN



First row (l. to r.) Messrs. Moriarty, Youngs, Rybolt, Herff, Patrick O'Donnell, Second row: Messrs. Michael Walsh, Harmeyer, Halstead, Dunne, Thurman, Sansone, Sheehan, and Joseph LeFevre.

A hallmark of this year's class of second philosophers is that they seem to be ushering in a new phase in community expansion. When they began as Freshman at Cape, the college was experiencing growing pains, having over 100 students at the start of the school year. The opening of the minor seminary at Lemont signalled further growth of the community and they were there in those pioneering days at Lemont, for their Sophomore and Junior years. The Senior year was had back at Cape. Hence they have been the first Lemont students to enter the Novitiate, the college department, and, in two years, will be the first in the school of theology.

Projecting into the future, we can say that perhaps they will be the first to graduate from St. Mary's Seminary after accreditation with North Central, and once the new college at Lemont is built, will be the first class of theologians to complete all four years of theology after the split has been made. Hence wherever the community seems to be expanding or changing, this class is somehow involved. If not the "avant garde," at least, they are moving right along with the crest of educational changes in the community.

Such changes are warranted because of the type of priest that is needed today. Foremost, the priest must be holy and well versed in the sacred sciences; but also, as Pius XII said, he must at least equal if not excel the layman in knowledge of the secular disciplines; he must display the degree of responsibility imperative for a man entrusted with souls; and finally he must be an effective instrument for

God to use—for instance, able to communicate the truths of our religion, whether as a speaker or writer. This new educational program is not something drastic or even completely new—a parallel example would be the Sister Formation Movement, now well past its infancy—but it is hoped that it is "change enough" to meet the present needs.

An important phase is now underway, namely the accreditation of the college department. Philosophy—the main subject—also languages, the physical and social sciences, history and education make up the curriculum of the four year program which terminates with a B. A. degree, representing not just four years of work, but also four years of scholastic excellence, since if accreditation is to be had, the standards of the school must be high and excellence is demanded of the pupil. However trite, the term "whole man" rings true, for the Falso, glee club, lecture series, art shows and study clubs all are focused on helping the student realize all the potentialities of which he is capable, with the intention of becoming a better priest.

As post graduates, they will begin work towards a master of arts or science degree at DePaul University and will continue intermittently each summer throughout the four years of theology.

By separating the two departments—even at great expense—it is hoped that the college men will be given greater opportunity to be just what they are—college men; and to develop that sense of responsibility demanded of a priest.

A second reason for the new col-

Fr. Finney (Cont.)

he left an indelible impression on his students whether they were in his Latin class at St. Vincent high school in Perryville, in his college classes at the University of Dallas, in his moral theology classes at St. Mary's Seminary, or in his own particular place of Christian education—the office of the Association of the Miraculous Medal. Truly his example and memory have been etched in many hearts. The Vincentian Community, the Church and the world have been made immensely richer by his stay. These words of praise could be prolonged indefinitely. But the best testimonial to Fr. Joe is the exhortation for devotion to the Blessed Mother which he included in his Membership booklet for members of the Association. This is his prayer:

"You are well aware that your great work in life, the one thing necessary, is your personal sanctification. The one thing we need in life is greater love for Jesus. Day by day our life moves on towards eternity, and day by day we must be busy about life's supreme work, its greatest good—the growing like unto Jesus. Who is to assist us in our task, in our daily efforts? Mary, our Mother. She is the "Gate of Heaven," the "Morning Star" of our life. No one has ever called upon her and been left unaided.

"In joy and sorrow, in peace and trouble, and life's unceasing struggle, when temptations gather and the burden grows heavy, call upon Mary Immaculate, and you will find peace and rest for your soul. Strive to bring others to know her. Tell them of her beauty and her glory, of the marvelous sanctity wherewith God has clothed her. To know her is to love her; and they that find her shall find life and they shall have salvation from the Lord.

"She is the protectress and guide of youth, the help and strength of advancing years, and the consolation and sweetness of old age. Through Mary we shall find Jesus, and to find Jesus is life's hope fulfilled—the completion of our joy, the crown and palm of victory."

lege is practical expediency. Perryville has plenty of room now, and even for a few more years; but within the next ten years, the increase of vocations continuing, a new seminary will be a must if the dream of all three minor seminaries filled to capacity, each vice-province having its own novitiate, and the scholastic building at the Barrens filled with theologians, is to materialize. By then these second year philosophers will be ordained; they'll still be up front. Wherever the community is expanding, they'll be there, no longer as seminarians, but rather as priests.

The De Andrein

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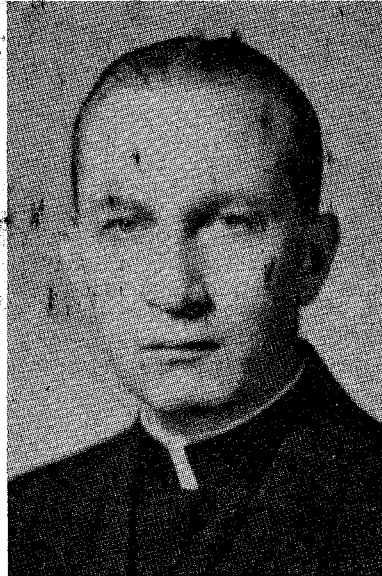
✦ PERRYVILLE SUPERIOR APPOINTED ✦

With Father Fischer's appointment as Visitor an air of expectancy and suspense settled on the community at Perryville. The big question, of course, was, "who is Father's successor as superior going to be?" The general curiosity was apparent every time there was an occasion for the community to come together; at exams the students would eye Father Sheehy expectantly, wondering if the announcement had finally come; at recreations in all the departments of the house the name of the new superior was a constant topic of conversation.

Finally, on Saturday, February 25, the news came to Perryville that Father Edward F. Riley had been appointed its new superior. Immediately new rounds of speculation and questioning began. What do you know about him? This time, though, there were a few people who knew some answers.

Father Riley was born in Du Pere, Wisconsin, but he was raised in Chicago. He received his elementary education at St. Vincent's school and from there he went to the community's minor seminary in Cape Girardeau, Missouri. Mr. Riley was received into the Novitiate on May 30, 1936, and spent the two years there under Father Darby. The Novitiate log tells us that on June 28, 1938, "Mr. Edward Riley took his vows at Mass in the community chapel. Mr. Riley went over to the student side at eight o'clock."

"Went over to the student side." These few words mean the beginning of a completely new life. The greater part of the student's time is taken up with studies, of course; but there are many extra-curricular activities and every student makes a place for himself in some part of the seminary's recreation program. Father Riley became an actor. The student log for 1939 can give us a look at that part of Father Riley's life. "December 18: Regular order prevails, but finds us rather restless, especially our well-known actors, who are just aching to walk the boards and feel the warmth of the foot-lights. Who? Why, Messrs. G. Brennan, Gaughan, Diliberto, Riley, Johnson, and J. Brennan." Year after year he either produced or appeared in one of the Christmas plays. Ordination is the ultimate goal of the scholasticate. In this case it was to



Very Rev. Edward F. Riley, C.M.

be an ordination rather unique in the history of the Barrens. The class of '44 was ordained on December 18, 1943, by our late confrere Bishop Quinn.

After ordination Father finished up the year at Perryville and then was sent to Saint John's Seminary in San Antonio. Here he taught almost every imaginable subject in the curriculum, history, speech, religion, English and Latin. During this time he also received his M. A. in speech from Northwestern University.

In 1951, Father was sent to Catholic University to study education; after two years of this renewed student life he was awarded the degree of Doctor of Education. In August of 1953, he was appointed superior of the Saint Louis Preparatory Seminary. This is the office which he has filled for the past nine years.

Superior in St. Louis

It was during Father Riley's nine years as superior that "The Prep" saw its years of greatest growth. Prep became a pioneer school in many of the aspects of seminary education. It was one of the first seminaries in the United States to be divided logically into the two absolutely separate departments of high-school and college. Father Riley's success in striving for

academic excellence for Cardinal Glennon College and the minor seminary is well attested to by the recognition given to the two schools by the various accrediting agencies in this part of the country. Father Riley himself has pointed out that it is very difficult for a seminary to be accredited. When Cardinal Glennon College was accredited only two college seminaries in the United States were accredited. Now Cardinal Glennon College is an accredited college seminary. These facts are all the praise that Father's ability and success in his office need.

Father Riley isn't completely unknown to the students at Perryville, at least to the older students. As provincial dean of studies it has been Father's duty over the years to make suggestions and appointments concerning the major field that each student would enter. Father once lamented the fact that he didn't know the students very well and so his suggestions were not as effective as they might be. He said that in an ideal set-up the provincial dean of studies should be stationed at Perryville. The situation has become ideal.

In the past few years it has continuously been brought home to us that the standards of education are going up and up and will keep going up. In this new emphasis on education the seminaries cannot afford to fall behind. The priest must be educated as well as, if not better than, the ordinary layman. Perryville is the source and supplier of a good part of the education of most of the clergy west of the Mississippi. Since we know that an effect can't be any greater than its cause, and we realize the need of a well trained clergy, it follows that the training given to the students at Perryville should be of the highest quality. Looking at Father Riley's record it seems that this high quality can be attained under his direction. As Father Fischer said in introducing Father Riley to the community, "I am sure that it is a happy choice."

The office that Father Riley has been given is a very important one and one which is vital to the future of the community. We all join together in offering Father our best wishes and in praying for the success which is so important to all of us.

✦ A People Dear To God ✦

By Rev. H. J. Beutler, C.M.

(Ed. Note: This article by Father Beutler is the first in a series of two articles on the problems our pastors face in taking care of their Mexican people in our parishes in the South and Far West. Father Beutler is pastor of Sacred Heart parish in Patterson, California.)

"Padrecito"

"Yes, Juanita. What can I do for you?"

"Father," says Juanita, in her mixture of Spanish and English, "can you help us? The weather is cold, and the children need shoes and clothing."

"Come, Juanita, let's go to our Parish Hall to see what we have in our storeroom."

After a diligent search through the clothes, shoes, hats and blankets that the Anglo members of the parish have kindly supplied for the poor, we find some items that Juanita can use for herself and her family.

Typical Mexican Parishioners

Every week there are several appeals during the winter months for clothing and food from the Mexican segment of our parish. These are the people who did not move on when the apricots, almonds and tomatoes were picked. They live in labor camps or in dwellings scattered throughout the parish, trying to establish themselves in a definite locality. But since their education is of the meagerest and their skills very limited they have a difficult time to make a livelihood, particularly during the winter months. During the spring, summer and fall they find work on the farms, irrigating, weeding and gathering in the crops, or in the canneries and packing sheds, preparing the vegetables for market.

I presume that if the families managed their earnings more carefully, they could get through the winter better; but when one is on the bottom of the economic ladder, he cannot lay aside too much for the lean winter months, particularly when he has a "Deus providebit" attitude toward life, as many Latin-Americans do. For them, when money comes in abundantly, it is spent with a free hand. "God is good," they say; "He will take care of us."

The Americanized Mexicans

In addition to the Mexican parishioners just described, there is the solid citizen who has become well established. Generally speaking, he is two or three generations removed from his immigrant parent; he speaks English well; he has a steady job; he has his children in the school where they consort freely with the other students without any hint of being considered "foreigners." He has made his way in America, and he is accepted

among Americans as a full-fledged citizen. His name may be Garcia or Hernandez, but there are many other Americans with names that denote the nationality of their ancestry: e.g., Roosevelt, Eisenhower and Kennedy. At Patterson this type of Latin-American is not numerous; but he is with us. And he is the goal—at least unconsciously—toward which the others are tending.

The migrants wish to better their lot; and if they can find enough employment to sustain themselves, they settle down. Their livelihood may be precarious at first; but little by little they gain a foothold in the community. Their children will get a better education because of the stability of the parents; and in a generation or two a new element will have been added to the American amalgam.

The Religious Background

The people like Juanita constitute the major portion of the Mexican population of our parish. They are a loveable people whose lot in life is not always easy. They live chiefly at a subsistence level, they are still handicapped in our country by the barrier of language, and they are not yet accepted as Americans, although legally they may be such because of their birth in the United States.

For the most part, they have a deeply religious nature. They say their prayers in their cabins, they have their shrines to the saints, particularly to Our Lady of Guadalupe, and they do come close to God by their reliance on His Providence. The children have a great respect for their elders, and one

frequently finds three generations living in the same home. As a rule, the Mexicans do not put their parents and grandparents in institutions; they take care of them at home. Sometimes their external devotions may seem exaggerated, if not a bit superstitious, to more restrained Anglo-Saxon temperaments; but we must remember that they are simple folk to whom singing, processions, candles, "ex-votos," and banners mean a great deal.

Attendance at Sunday Mass, abstinence on Fridays, regular catechetical instructions, marriage in the Church—these are parts of religious observance that these people are not strong in. They will see that the children eventually get baptized, confirmed, and make their First Holy Communion; but regular assistance at Mass on Sundays and a frequent reception of Confession and Communion are not a part of their way of life. Usually it takes something big to get them to the sacraments: e.g., a triduum in honor of Our Lady of Guadalupe or a Mission.

A Plea For Understanding

One cannot, of course, excuse such remissness; but when one considers that the men usually have to work on Sunday, that they have the car while the women and children stay at home, that Friday abstinence was not required of them in Mexico, that few have had much formal teaching in religion, one can at least partially understand their lackadaisical attitude toward the elements that we stress in the practice of our faith.

Three reasons should prompt all
(Cont. Page 3, Col. 1)



REMEMBER WHEN? Do you recognize this tough looking group of ball players from the late '40's? If you give up, turn to page 12, column 1.

Mexicans (Cont.)

priests to do what they can for these people. The first, of course, is that they have souls redeemed by the precious blood of Jesus.

The second reason is based on the fact that the Latin-Americans still have large families. Many Mexican homes that I go into have as many as eight children. If the faith is preserved in these homes, the Church will grow in this area; but if the faith is lost, the Church will be deprived of a loveable portion of her flock.

This brings me to the third reason for zeal in the pastoral care of Mexicans. The ravening wolves are abroad. The sects are not slow in proselyting. One of them has set up a Spanish-speaking church in the parish; and last summer another group sent a social-religious team into the labor camps to work for several months. Any one who thinks that a Catholic Mexican will not change his religion is a day-dreamer. If Catholic Mexicans do not receive adequate pastoral care, they will surely turn to other religions, just as the isolated Irish settlers did on the Atlantic seaboard decades ago.

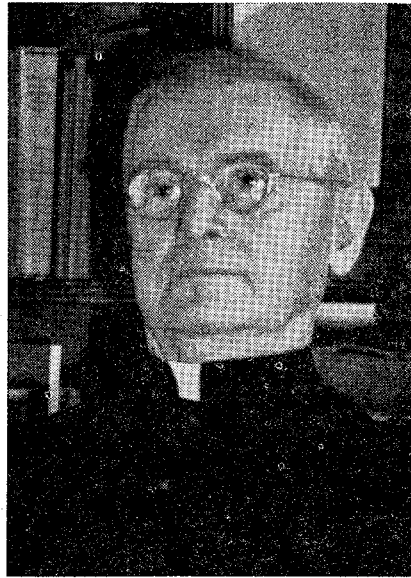
Joy from the Mexican Apostolate

To take care of our Mexican parishioners necessitates the learning of some Spanish and the going out after the wandering sheep, instead of hoping that they will come into the rectory or parish on their own accord. But all such effort will seem eminently worthwhile when these people are seen at Mass, even though only on the greater feasts, when they present their children for Baptism, when a large sprinkling of smiling Mexican faces is seen at the altar rail for First Holy Communion, and in the sanctuary for Confirmation.

Little by little the invalid marriages can be fixed up; Masses on Sunday evenings will give some of the Sunday-workers a chance to assist at the Divine Sacrifice—or one can say Mass in the labor camps themselves; an occasional Triduum or Mission will get people to the sacraments; catechetical centers in the Mexican barrios will reach many of the children who cannot get to the parish school or church; the corporal works of mercy will show our needy parishioners that Christ really does care for them; the formation of a Guadalupe Society will enable the people to feel that they truly belong to the parish, because they can participate in some of its works.

I am sure that the heart of St. Vincent would have overflowed with joy had he been given the opportunity to work among the Mexican portion of the American populace, for they are for the most part "poor, country people." And if one needed a further

Distinguished Career Ends



Rev. Francis Remler, C.M.

In the passage of Father Francis J. Remler, C.M. to an eternal reward, the community witnesses not only the termination of one of the longest careers in one house, but also the death of the last member of the pioneer faculty of St. Vincent's College (now DePaul University).

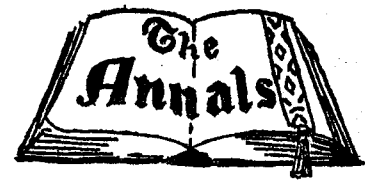
Francis J. Remler began his sojourn in life some eighty-seven years ago on the soil of Bavaria in Germany. His time there was short, for at fourteen Francis left Bavaria for the North American continent. In 1895 he was graduated from St. Benedict's College in Atchison, Kansas, having completed his work in classical studies. May 1, 1896, saw the beginning of a long dedication to the service of Almighty God, for it was on this day that Francis entered the seminary at Perryville, Missouri.

Though Father Remler had few assignments, they began early in his religious life. For it was in November 1898, only about seven months after vows, that Francis was sent to St. Vincent's College to teach German. His teaching at the college was interrupted from September, 1900, to March, 1902, to study again at Perryville. Ordination on June 14, 1902, in

(Cont. Page 4, Col. 3)

reason for rejoicing in a Mexican apostolate, he can consider this truth: The Mexican people must be very dear to God, since He sent our Blessed Lady to visit them personally at Tepeyac.

Looking Over



March 17, 1859

In a letter dated March 17, 1859, Father Stephan V. Ryan, quoting Father O'Reilly, relates to Father Perboyre the great success of a mission given in Chicago shortly before that date. He says that he had never seen the likes of this mission. It was estimated on the last night that seven thousand persons were present. Fourteen priests assisted, but there was enough work to keep twenty in continual occupation. Many conversions were made and many reconciliations of fallen away Catholics were brought about.

March, 1941

Father Mahoney sails for U. S. A. Father Leo Moore says good-bye once more, as he leaves for China. Ground broken for the new house at Washington.

March 8, 1949

Messrs. Rechtin, Lamy, Persich, O'Donnell, and T. D. Cozy (the victims) set out for camp in the rain. Rain turned to snow (the villain). Truck stuck. S. O. S. to Motherhouse. Fathers Hogan and A. Falanga (the heroes) rush with help. Heroes lost. Victims arrived at Cape via bribed taxi-driver. Heroes spend night at Fredericktown. Next day reunion.

March 10, 1944

"Rev. Mr. Bogetto was given the job of ridding the place of unwanted dogs. To insure success to the undertaking, the Superior gave him the house car. Messrs. Nicholas Persich and Welter went along for the ride. Brother Clarence had to stay home."

May 8, 1945

"V.E. Day officially announced. In accordance with a prearranged plan, bells and whistles were sounded for a half hour. An hour later people assembled in the church for services. About 1500 people packed the Church for a solemn Mass of Thanksgiving. In the afternoon we congregated at the square with the whole town for a civil celebration."

Tuesday, August 7th, 1951

Mr. Doc O'Donnell's swimming classes continue to be an afternoon highlight. Star pupils include Messrs. Don Sumonka, Stafford Poole, Bob Gordon and Roger Roberts. The latter was in the water today for the first time in eleven years."

✦ THE LONG, HARD SEASON ✦

Could it all have happened in just one season? If you are a De Paul follower you have seen it happen thus far this year—and the season hasn't ended!

What are we talking about? Nothing out of the ordinary has happened to DePaul this year, you say,—or has it?

Let's begin with the report submitted in the De Paulia on the Demons' chances for a successful '61-'62 basketball season. "If inexperienced guards can fill the big shoes of Carl and Haig and if our capable trainer Tom Monforti can keep our squad in playing condition and if our players can win the battle with the books then DePaul followers can expect another interesting season." Three big "ifs"!—three big "ifs" that when combined together in one season can spell disaster for any team.

A high spirited Demon team opened their season with a respectable victory over Minnesota. During their next six victorious games (two of which were with South Carolina and then 3rd ranked Providence team, which subsequently lost four straight games) DePaul showed signs of inexperience, poor ball control, and lack of team play. But Ray Meyer had reason to smile for his Demons were gradually improving. Only he wasn't to smile long. For injuries started to take their toll. Captain M. C. Thompson, top rebounder was sidelined with knee injuries and was allowed to take only partial activity in the next few games. Sitting next to him on the bench was Joe Reuter, a sophomore, whose hard fighting and good defensive work were earning for him an alternate guard position. Joe was side lined with cartilage trouble. Physical injuries are to be expected and they are sometimes easily healed, but injuries to a team's spirit because of one player's dissension can be a crippling blow to a team for the rest of the season. And it almost was, but Ray Meyer applied an effective medicine and his team was once again ready to go at full capacity. With a record of 8-5 and everyone present and accounted for, the Demons took on the high flying Fliers from Dayton. There were great hopes of success in this encounter.

There can be a bright side to the 90-89 double overtime loss which the Demons suffered at Dayton, Ohio, and they certainly saw it. For finally DePaul had picked up where they left off eight games earlier.

The two following victorious games against Baldwin Wallace and Western Kentucky gave DePaul a chance to improve on their defense while trying to keep the offense going at full speed in preparation for the Louisville game.



Kneeling—left to right: Asst. Coach Frank McGrath, Head Coach Ray Meyer. Standing—left to right: Mgr. Bob Kellner, Dan Laffey, Dennis Freund, Joe Reuter, Walt Katuzny, Dick Cook, Tom Anderson, Bill Debes, M. C. Thompson, Jesse Nash, Al Zvinakis, Dave White, Emmette Bryant, Mgr. Dick Schoenberger.

Two days before the Louisville game came the collapse of the third and final 'if.' Emmet Bryant, Elgin Dorsey, and Tom Anderson lost the battle of the books: they were found to be scholastically ineligible to finish the season. All three were sophomores but played an important role in DePaul's plans. Bryant was the hopeful replacement for all-American Howie Carl at guard position. Dorsey was doing a great job of coming off the bench to enliven the Demons' offensive attack. And Anderson's tall 6' 7" would have been helpful. This seemed to be the clincher. You can't lose first string players and not feel the effects of it.

But high jumping 6' 4" sophomore forward, Jesse Nash, in his first varsity game led DePaul's Demons to a 79-78 triple overtime victory over Louisville at Louisville. Jesse, a mid-semester student came into the game at the second half to support M. C. Thompson with nineteen points, two of which were free throws in the last seconds to bring a very sweet taste of victory to the Demons. M. C. Thompson poured in twelve points in overtime which brought his total for the night to twenty-seven.

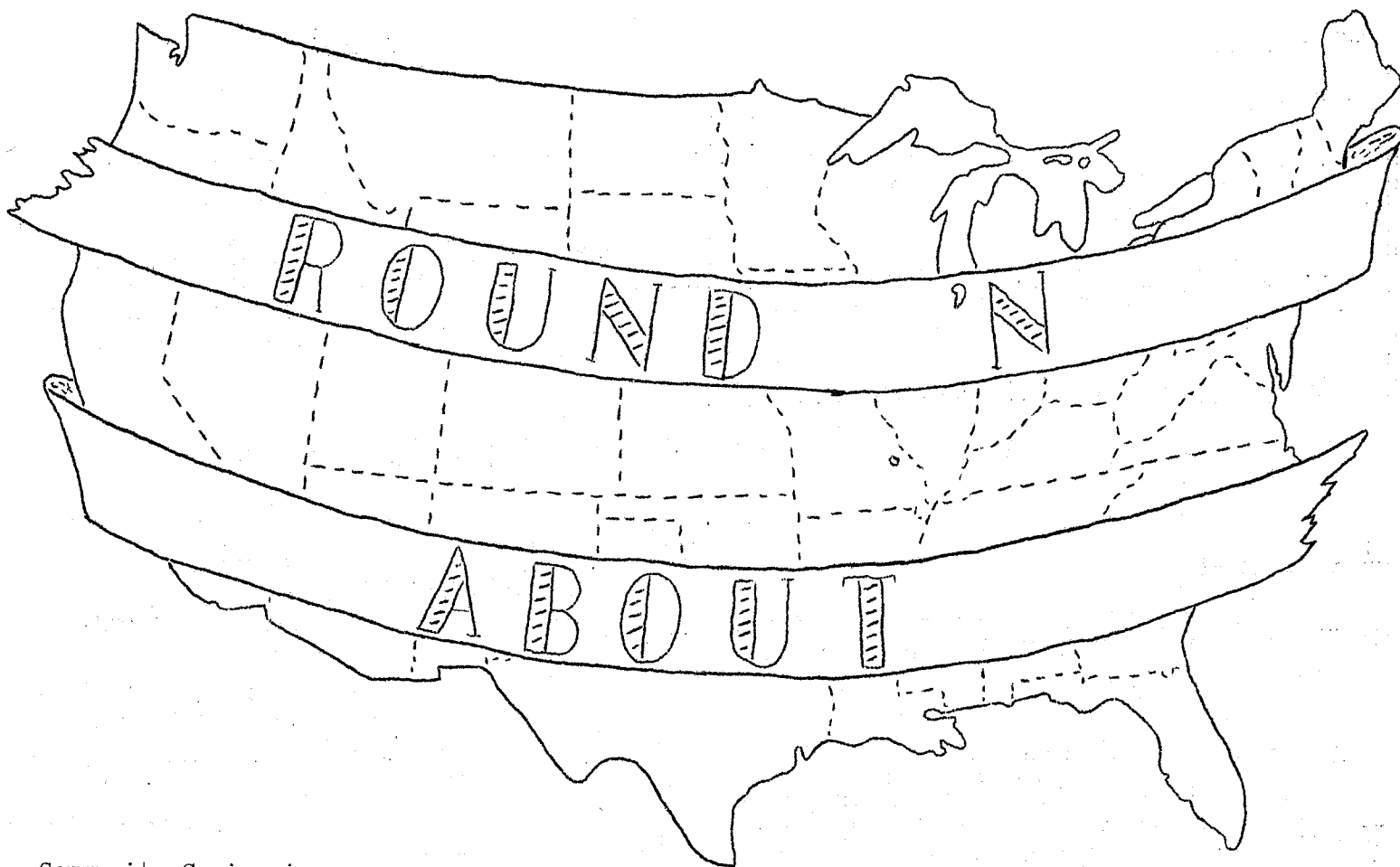
After this hair-breath win, DePaul's record stood at 11-5 and hopes were running high for a fourth consecutive post-season berth. However, after successive and convincing losses to St. Bonaventure, Marquette and Bowling Green, DePaul can forget about any such appearance. Even the sweet 87-80 home victory over Notre Dame could not change that. With only the Dayton game to go, DePaul's record for the 61-62 season was 13-9.

Fr. Remler Dies (Cont.)

Kenrick Seminary Chapel saw the beginning of his priestly career.

Before the long years of service at Kenrick began, Father Remler was first assigned to continue teaching at St. Vincent's College, but he returned to teach mathematics and Latin. In 1905 he was made the chaplain for the convent of the Sisters of the Good Shepherd. Then Father went to the diocesan seminary of St. Louis which was located at that time in the parish of St. Stephen in New Orleans. In 1907 the seminary closed. Father Remler and the seminary were then transferred to the present site in St. Louis, Missouri.

During the years at Kenrick, Father Remler carried on a variety of activities. From 1907 to 1916 he was the assistant director of seminarians, between 1921 and 1932 he was the procurator of the seminary, and then spiritual director from 1932 to 1940. Along with the above he taught German, literature, sermons, homiletics, and the natural sciences. From 1940 on Father Remler was considered semi-retired. However, semi-retirement still meant work. In this time a considerable number of retreats were given. He worked with Father Don Hughes in the preparation of the Layman's Home Retreat. Father Remler is also known for his many books and pamphlets, of which the following are mere samples of his work. His confreres will recall such titles as: *Outlines of Asceticism for Seminarians*, *Why Am I Tempted*, and *The Eternal Inheritance*.



Community Seminaries

Perryville

During the interim between Father Fischer's appointment on Jan. 8 and the announcement of Father Riley as the new Superior, Father Sheehy was the acting Superior. . . Following Father Riley's appointment here, Father J. Bronars was transferred from here to take over some of Father Riley's teaching duties in St. Louis. Father Bronars had come here only this past September.

The date for this year's Ordination to the Priesthood has been set for June 10. Bishop Gottwald will be the ordaining Bishop.

Through the cooperation of Father C. Rice and the CSMC Vocational Committee, plans are being arranged for many of the high school students in St. Vincent's High School to come to visit the Seminary as vocational prospects. The first such vocational day will be held late this month, for a group of more than 30 Freshmen.

Rehearsals have started for a musical. The Students will present it for the boys from Cape when they come here on their annual trip in early May.

On March 7, The Theologians presented their annual St. Thomas' Day Program. This year's program very appropriately centered around "Unity and the Ecumenical Council." Rev. Mr. Moore acted as Master of Ceremonies, and the three papers were presented by Messrs. Cantore, Fortenberry, and Golden. Father Riley, the new Superior, delivered the Allocution to close the evening.

On Feb. 14, through the help of Monsignor Leo Campman of the Cape Diocese, the Assistant National Director of PAVLA addressed the members of the house. Father Michael Lies is a pastor of a parish in Wichita who has taken on the job of assistant Director of the Papal Volunteers for Latin America. His enthusiastic slide-show lecture, supported by his personal experiences in Latin America, provided a very interesting and informative evening.

Lemont

Father Roy Persich was awarded his Master's Degree in Latin from DePaul University at the convocation on Feb. 4.

Brother Lawrence Christiansen attended the Catholic Library Association's Illinois Unit Meeting in Chicago on Feb. 24.

Fathers Bogetto, Culligan, and R. Persich attended the meeting of the Catholic Principles Conference, held at DePaul University on Feb. 24.

Cape Girardeau

Father Donald Fallon has been stationed in Cape. He will be an assistant at St. Vincent's Parish and the hospital chaplain.

Bishop Charles Helmsing of the Cape-Springfield Diocese has been named the new Bishop of Kansas City. He replaces Bishop John Cody, who has been named Coadjutor of New Orleans. Bishop Helmsing was a close friend of the College during his term here.

Father Frank Crowley preached the Day of Recollection for the Newman Club at Southeast Missouri State College, on Mar. 25.

Montebello

Father Michael Boyle has been assigned to take charge of the weekend retreats that are being held at the Seminary for interested prospects. . .Retreats have also begun for the Archdiocesan clergy. They are conducted on the last Thursday of every month by Father Joseph Phoenix.

Father Arthur Daspit acted as Chairman of the Latin Committee when the Confreres met for their annual Educational Meeting at San Fernando in late February.

DIOCESAN SEMINARIES

St. John's Seminary, Kansas City

On Feb. 3, about eighty-five young boys

came to the Seminary to take the entrance examinations for the coming fall.

Fathers W. Ryan, Tackaberry, and Berkbigler are back in school studying Latin! They are attending a weekly class at a nearby high school on 'Teaching Latin by the Natural Method'.

St. John's Seminary, San Antonio

The tentative date set for the dedication of the new Chapel at the Seminary is April 10. Archbishop Lucey will perform the ceremonies of the dedication, and Bishop Morkovsky is scheduled to preach the sermon.

Fathers J. Hogan and Robert Rice attended a dinner at Austin on Feb. 17, honoring a Daughter of Charity, Sister Philomena, who received "The Most Worthy Citizen Award." The award was given in recognition of her outstanding works in the line of charity for the past 30 years.

Cardinal Glennon College, St. Louis

The College has instituted a series of Friday evening seminars for the students. Aimed primarily at those students who are minoring in certain fields, the Seminar is conducted with a small number of select students and some visiting expert. Instead of delivering a formal lecture, the expert answers the various questions of the students. The seminar continues as long as both sides can hold out. . .The first two seminars were resounding successes, so it is hoped that the system will be incorporated into the curriculum.

Joseph Cardinal Ritter has announced that he has chosen Father N. Persich of Kenrick Seminary as his Theologian at the coming Ecumenical Council. The Council opens in Rome on Oct. 11.

PARISHES

St. Stephen's Parish, New Orleans

Father Vincent Smith addressed the

Daughters of Charity of the city at their Ember Day Conference.

An attempt is being made to inaugurate the tithing system here in the parish. It is hoped that this plan will allow for the elimination of chance drives and pledge campaigns.

Father Vincent Smith gave the annual day of recollection to the Alumnae of St. Stephan's High School.

St. Vincent's Parish St. Louis

Father Fred Fischer gave a Miraculous Medal Novena at St. Pius X Church here in St. Louis, Feb. 4 - 14, and at St. Justin Martyr Church, Anabani, California.

St. Charles Parish San Francisco

Father James Connors made the three day "Curillo" at Stockton, California together with a number of other priests and Spanish speaking laymen.

Father Walter Cook of the Novena Band preached the annual Our Lady of Lourdes Novena, Feb. 2 - 10.

St. Joseph's Parish New Orleans

Father Hug and the Children of Mary Sodality sponsored a dinner for the future seminary at Beaumont. \$340.00 was realized. This is the beginning of a fund for Beaumont. In the future other societies of St. Joseph's will hold fund raising events for the same fund.

Father Vincent Smith conducted a day of recollection for all the ladies of the parish on March 18.

St. Thomas Parish Long Beach, Miss.

Father Frank O'Malley recently addressed the girls of Gulf Park College. His talk centered on Christian Moral Values. Approximately twenty of the 248 young ladies attending the school are Catholic.

The Long Beach Mardi Gras season was a great success. All the profits will be used to further the educational equipment of St. Thomas school. The climax of the Mardi Gras was the king and queen pageantry.

Very Rev. Clement C. McHale, O.S.A., Pastor of Saint Rita's Parish, Chicago recently conducted the Miraculous Medal Novena services. Father McHale is the former Provincial of the Augustinians.

Sacred Heart Parish Patterson

Ground was broken January 28 for the new school and convent. The school and Convent will be of brick in contemporary architecture. Two or three classes will be open in September. The Dominican Sisters of Mission San Jose, California, will teach at the school. Father H. J. Buetler is Pastor

St. Vincent's Parish Kansas City

Father Ganel gave the closing talk to the Seminarians of St. John's Seminary for Forty Hours Devotions on Feb. 22.

Very Rev. William Ryan, Superior of St. John's Seminary and Very Rev. Stephan Ganel, Pastor of St. Vincent's Parish attended the Solemn Abbatial Blessing of the Rt. Rev. Anselm Coppersmith, O.S.B. by Cardinal Ritter at Conception Abbey, Conception Missouri on Feb. 14th.

The Parish Altar Society sponsored a Parish Reception for the new pastor, Father Stephan Ganel on Feb. 11. A good crowd turned out to meet their new pastor.

At the Holy Name Society Meeting on Feb. 12, Father Ganel gave a talk on "The Religion by Mail Apostolate."

HIGH SCHOOLS AND UNIVERSITIES

Central Catholic High School Beaumont

Father William Glynn has replaced Father Thomas Cawley as treasurer and religion instructor at the high school. Father Cawley is now stationed on Formosa.

Father Warren Discon, athletic director of Central Catholic High School, was elected president of the District I Texas Catholic Interscholastic League.

DePaul University Chicago

George Jessel has agreed to act as Master

of ceremonies at DePaul University's two hour all-star spectacular "Showcase '62." "Showcase '62" is an all star benefit performance to be presented on April 28, 1962. The proceeds of this performance will be directed toward the proposed campus library uptown.

Coach Ray Meyer was recently awarded a plaque for "service through out the year to Chicago area sports" from the Kiwanis Club of Chicago.

The University has decided to install air-conditioning in its downtown center. Work is already far advanced on this project which will supply air conditioning for many classrooms and other rooms in the building. Although it was financially impossible to aircondition the whole building the University feels confident that what it plans will substantially add to the effectiveness of the school, especially during summer school.

At the February 11th convocation ceremonies, Dr. Joseph Yedlicka, assistant professor of modern languages at DePaul was honored by the French government "for eminent services to France, the French culture, language and literature." He received the "Chevalier de Palmes Academiques" the highest academic award offered by France.

De Paul Academy Chicago

In mid-January, Father William Gaughan preached the retreat to the students of the Academy.

AROUND THE WORLD

Chicago

On Feb. 19, Archbishop William O'Brien of Chicago died in a hospital in Indiana, at the age of 83. Archbishop O'Brien was closely associated with the Community for many years. He was ordained at Kenrick Seminary in St. Louis. Previously he had been in the first graduating class from DePaul (then St. Vincent's College). throughout his many years of service in Chicago, he showed himself a true friend of the Community by being actively associated in many of its works, especially in regard

to DePaul University.

Valencia, Spain

The Most Rev. Emilio Lisson, C.M. who recently died at Valencia was Archbishop of Lima, Peru, his birthplace, from 1918 to 1930.

St. John's University New York

Very Reverend Edward J. Burke, C.M. President of St. John's University has announced the inauguration of the University's new Junior College which will open in September, 1962. This will be the first such institution in a Catholic university. The new school will be located at St. John's Brooklyn Center and will be a co-educational day school.

February 2 was designated "St. John's University Day" throughout the five boroughs of New York City. The Proclamation honoring the university was issued by the Honorable Robert Wagner, Mayor of New York City.

* * * * *

St. Vincent's Parish Los Angeles

Father Terrence O'Donnell and a diocesan priest Father John Riley worked together in preaching the annual retreat at Our Lady Queen of Angels Seminary in San Fernando.

Father John Walker has completed his decennium in St. Vincent's Parish. Since October, 1952, he has also been "Defensor Vinculi" on the Archdiocesan Matrimonial Tribunal.

An afternoon of Recollection for all the ladies of the parish is planned for April 8. The talks will be delivered in both Spanish and English for the various members of the parish.

TRANSFERS

Very Rev. Edward Riley	St. Mary's Seminary
Rev. Joseph Bronars	Cardinal Glennon
Rev. William Glynn	High School Beaumont
Rev. Donald Fallon	St. Vincent's Parish
	Cape.

✦ The Medal, A Family View ✦

With the death of Father Joseph A. Finney, C.M., after a career of almost sixty years in the Congregation of the Mission, it seems only proper that we present a recapitulation for our readers of the "Miraculous Medal Story," the cause about which the whole life of this outstanding Apostle, Priest and Gentleman seemed to gravitate.

The story really begins in 1824 when an eighteen year old girl named Zoe Laboure had a dream in which an old priest, who at first frightened her, told her, "You flee from me now, but one day you will be glad to come to me. God has plans for you; do not forget it." Later, while helping out at the Hospice De La Charite in the village of Chatillon, Zoe recognized a portrait of the old priest. Upon inquiry she learned that it was St. Vincent DePaul. So, another simple country girl, the kind that St. Vincent loved, was led to offer her life to the service of the poor as a Daughter of Charity.

The French Revolution, and in particular the Reign of Terror of 1793, had scattered the two families of St. Vincent, the Priests of the Congregation of the Mission and the Daughters of Charity, throughout the length and breadth of France. The Superior General had died in exile and the Vincentians had to be governed for many years by two Vicars, one in Italy and one in France. This, however, did not mean the end of everything. St. Vincent had not founded his communities upon external trappings, such as seminary buildings, churches, hospitals, orphan homes, etc. He had founded them upon the solid rock of love for the poor. His sons and daughters had to go underground, contacting souls on streets corners and in doorways, healing bodies in the cellar or the garret. In spite of everything, they managed to hold on in some way, during the worst trials.

Recovery from Revolution

The year 1800 had seen the regrouping of the sisters at a Motherhouse given them through Napoleon who was shrewd enough to recognize their value to France as a nursing corps. In turn, the sisters, knowing the bargaining point that they had in their services to the nation, pressed this advantage upon Napoleon until he finally allowed the Vincentian priests to return, four years later, and take up residence on the Rue De Sevres. It was not until 1815 that the sisters moved to their present quarters on the Rue Du Bac, the former town house of the Counts of Valliere.

However, in both departments, personnel was cut to a minimum and recovery from the paralyzing blows of the revolution was slow. When Zoe

came to the Motherhouse on the Rue Du Bac in April of 1830, there were scarcely a hundred and fifty women in the house, including aged sisters, novices, patients, and servants. Even thirty years after the revolution, the sisters were still unable to obtain the standard blue cloth for their habits. As a result, some wore black and some few wore blue. Each did the best she could until the year 1833 when Mother-General Boulet managed to restore the familiar blue habit to her sisters.

Zoe Laboure came to the Motherhouse in a time of frenzy and excitement. It was just three days before the relics of St. Vincent were to be solemnly restored to the Vincentian Fathers and enthroned above the High Altar of their Church, just



around the corner from the sisters. So the body of St. Vincent DePaul, which has been spirited away for safekeeping, shunted about from place to place, during every war or uprising that has ripped the fabric of France up to and including the Second World War, was enjoying a new resurrection, a triumphal return, just as Zoe Laboure, newly arrived in Paris, was able to witness its greatest and most solemn translation. King Charles X and the royal family were in attendance at the head of the huge procession wending its way from the cathedral to the Rue de Sevres. Unknown and unnoted, another saint was in that crowd.

Until now, Catherine's (she was given this name officially at Baptism and again in religion) devotion to St. Vincent had been a casual thing, that is,

compared to the all-consuming thing that it was henceforward to be. It was he that she asked for all the graces that she needed, and it was to him that she recommended "the Double Family" and the whole of France. In a word, she gave him her heart.

Preparatory Visions

Now, Vincent was to make the return gift. On eight or nine occasions she beheld in vision the heart of St. Vincent and was given to understand that Vincent was both grieved at the sorrows that were to befall France, and consoled at the promise that he obtained from God through Mary, that his two families should not perish in these calamities. (Note: It was not until 1947 that the heart of St. Vincent, enshrined in the Cathedral of Lyons, was appropriately removed to the Sisters' chapel on the Rue du Bac for the occasion of the canonization of Catherine Laboure. Originally only borrowed, it has remained there ever since). But the heart of St. Vincent was able to obtain even greater blessings, for Mary herself was about to appear to Sister Catherine and to confirm God's promise of protection for the double family of St. Vincent during times of national disaster.

When only in the Internal Seminary (Novitiate) for some three months, Sister Catherine was honored by the first of her famous visits from the Mother of God. The child leading her down to the lighted Chapel and Catherine's singular privilege of resting her hands upon the lap of the Blessed Virgin Mary, while she conversed with her, are details that are quite familiar to us. The point of the interview was to announce to Catherine that she was to be charged with a mission for the whole world that would come about in due time. The greater part of the two and one half hour interview dealt with the evils that would befall France, the needs of her own soul, and, the most important from the myopic point of view of this article, the welfare of her beloved Community.

In this preliminary visit, Mary makes special mention of her particular love for the Community of St. Vincent and of her penchant for shedding graces upon it. But, she is forced to add, "It pains me that there are great abuses in regularity, that the rules are not observed, that there is much relaxation in the two Communities." Mary then recommends Father Aladel should be encouraged to do everything that he can to restore the rule in full vigor. The warning from our devoted Mother should never be forgotten in any age. Mary then promised that when the rule should be fully observed, another

(Continued on Page 10, Col. 1)

Medal (Cont.)



First Apparition

Community of Sisters would ask to join the Community of the Rue de Bac. This prediction was realized in 1849, when the Superior General received Mother Elizabeth Seton's Sisters from Emmitsburg, Maryland, into the Paris Community. These same Sisters were the foundation stone of the great growth of the Daughters of Charity in the United States. For as Our Lady concluded her instructions for the family of St. Vincent, she added, "The Community will enjoy a great peace; it will become large. Have confidence. You will recognize my coming, you will see the protection of God upon the

Is that letter still on your desk or dresser, unanswered?

What letter?

That's the letter from the Saint Mary's Seminary Guild. To those of you who have received such a letter, the following information is a renewed appeal for your support. And if this is new news for you, then please read on and see what makes this appeal so worthy of your support.

The Guild is a new organization, taking the place of the annual raffle. In the past it was generally assumed that the raffle was a necessary evil. It is hoped that the Guild will disprove that assumption. True, prizes will still be given away, but that is reduced to a very secondary position. The appeal is not directed to the hope of winning a prize. No, it is to something much higher—the desire to help in the training of young men for the priesthood, the wish to share in good works, the conviction of the merit of sharing in the Holy Sacrifice of the Mass. Thus the seminarian can give of himself, of

Community, and the protection of St. Vincent upon both of his Communities. Have confidence, do not be discouraged. I shall be with you." Then Catherine heard the smooth rustle of silk, and Mary was gone. It was now two o'clock in the morning of July 19. So the feast of St. Vincent DePaul that year had been ushered in by an unique visit to the Motherhouse from the Mother of God.

(To be continued with some observations concerning the manifestation of the Miraculous Medal itself on Nov. 30, 1830, and concerning the subsequent revivance of the Vincentian Communities).

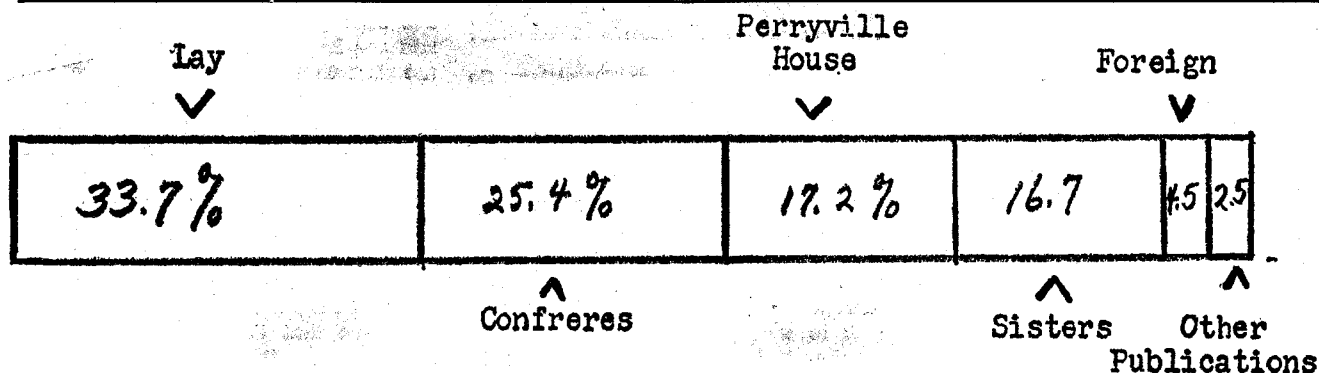
his prayer and works. Quarterly High Masses will be sung in the student chapel for Guild members. And here are some of the good works Guild members will share in:

Preparation for the Priesthood. . . . proceeds will furnish a new camp chapel, providing a setting for that prayer which is always the keystone of a priestly life. Study groups supported from memberships will help keep him up-to-date on those current developments in work for souls which will be so meaningful later.

Work for souls. . . . over a quarter of the proceeds of the past raffles has gone to the support of the many worthy appeals from the missions. These include not only those of the Vincentians and Daughters of Charity in the Far East, but also those from the home and other foreign missions. Thus the Guild is both a spiritual and material storehouse for those throughout the world.

Improvement of facilities. . . . not only the camp chapel, but also other improvements in recreational and entertainment facilities at the Perryville seminary will benefit. All this helps assure that well-balanced life so necessary in the intense years of preparation.

Your membership donation sent to the Saint Mary's Seminary Guild, Perryville, Missouri, will make the continuation and extension of these and other worthy projects possible. Whether you wish to contribute more than the suggested three dollars or less, won't you allow us to associate you more fully in our preparation to be "other Christs"?



DeAndrein Subscribers - 1962

We thought it might be of interest to our subscribers if we let them in on a few facts from our circulation department. This year the DeAndrein has a total of 774 subscribers—an increase of 10% over last year. As can be seen from the above graph, the lay readers now make up our largest single group of readers, a very substantial increase over past years. A large part of this increase is due to the interest shown in our paper by the parents of boys in our minor seminaries. Our priest and brother confreres and the Daughters of Charity continue their loyal support of the DeAndrein. Our sincere thanks to all our readers for their help in making this publication possible.

THE THIRD PHILOSOPHER

What is a third Philosopher? What distinguishes him from the rest of the student body? In the recent issues of the DeAndrein we have seen who and what are the Novices, the first and the second Philosophers. This little venture into journalism deals with Third Philosophy.

Above I asked what distinguishes third Philosophers. Two things must be considered as outstanding. First there is the curriculum. Third Philosophy is the culmination of the four previous years spent in the College department. The courses are aimed at bringing together what the students have learned during those days of preparation. The subjects are difficult, in some cases very difficult: ask any third Philosopher if Epistemology isn't the most difficult course he's taken? In their final year, the philosophers are given a taste of what they can expect for the next four years in Theology. Theodicy and Rational Ethics are introductions to Theology, dogmatic and moral. They are faced with their first full-fledged scripture course, in the Historical Books of Old Testament. They encounter their first Church History class. Yet still they remain Philosophers. Metaphysics, Philosophy and Psychology of education, History of Philosophy, these are the basis of their studies.

The second distinguishing mark of Third Philosophy is the conclusion of the period of preparation prior to the pronouncement of perpetual vows. They are not only completing their college course in the academic field,

but they have completed their three years of probation, shall we say, to do just what the word means, prove their desire of spending their lives in the little Company. True, the spirituality of their temporary-vow years is less intense than that of the Novitiate. Yet it can never be put in a second place, for they are firstly seminarians and secondly students. They are students for the priesthood, and they must be proficient in the science of the Saints as well as of the Schoolman. It is quiet apropos that the awarding of their Academic degrees follows their profession of vows. The proper perspective is achieved.

To my mind, these two things, curriculum and the pronouncement of perpetual vows, are the distinguishing notes of Third Philosopher here at the Barrens. In the catalogue for the College department here at Perryville, under the heading of "Purpose of the Seminary" can be found the definition of a third Philosopher. "The Catholic Priest must be a whole man, developed in all those qualities of mind and will to which human nature can lay claim. His education must provide him with the intellectual basis for this development in all fields, give him experience in moral and intellectual goodness, and so form his character in these fields that he will remain true to his knowledge and ideals." The young men who have completed their philosophy courses have reached another stage in their community life. They have prayed, studied and striven for five years to reach it.

DeAndreis Testimony

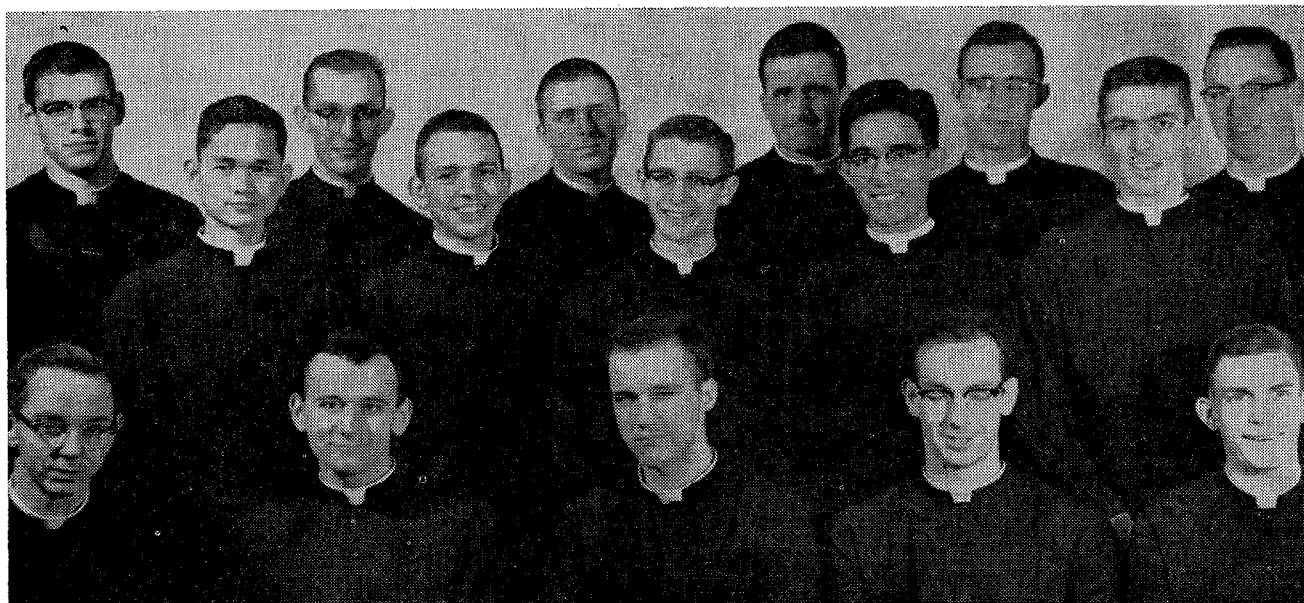
(Editor's note: From time to time while browsing in the DeAndreis-Rosatti Memorial Archives, our editors happen upon some item of interest pertaining to Father Felix DeAndreis, the patron of our paper. This testimony is being preserved for future use in the cause of his beatification. We thought that it might be of some interest).

Mrs. Elizabeth Moranville; being duly sworn, testifies as follows. I was born Jan. 2, 1822, in Perry County, Missouri (sic); and have lived in this same place all my life. My parents' names were Thomas Hayden and Bridget Hart. I was married in 1844 to John Hayes who died in 1849. I was married a second time to Jerome Moranville, who still survives. My father died when I was eight years of age; and my mother died in 1851.

I heard my mother relate several times that my father had accompanied the remains of Father Felix DeAndreis from St. Louis to St. Mary's Seminary in Perry County, Missouri and that he had witnessed the wonderful star which appeared in the sky just over the house where the body of the servant of God was reposed, and which seemed to accompany the remains on the journey from St. Louis, and I also heard. Bishops Rosatti, Odin, Timon, and DeNeckere relate the same occurrence.

They all regarded this apparition as

(Cont. Page 12, Col. 1)



The third year Philosophers are 1st row: (L. to R.) Messrs. Arceneaux, James Walsh, Stockman, DeCesare, Knocewicz. 2nd Row (l. to r.): Messrs. Dosado, Neophitos, Harden, DeLaGoza, Lawbaugh. 3rd Row (l. to r.): Messrs. Lukefahr, Ruder, Lottes, Leaumont, Chap, White.

DeAndreis (Cont.)

an evidence of the great sanctity of Father DeAndreis, whom they, with so many others, regarded as a saint of God. I was fifteen years of age at the time when the remains of Father DeAndreis were translated from the old log church to the present stone church in 1837. Bishop Rosatti presided. The people felt convinced that they were accompanying the remains of a saint.

Elizabeth Moranville

Notarized and witnessed on this 12th day of May, A. D., 1900, State of Missouri, County of Perry.

Thomas H. Layton



Felix De Andreis

REMEMBER WHEN—

This is the Student baseball team of 1948 which scored a solid 10-4 victory over the Cape team of that year. The members of that team are (kneeling l. to r.) Messrs. Thomas McIntyre, Edward Rowland, Rudolph Miller, Raymond Ross, and William Horan. Back row (l. to r.) Messrs. William Pittman, George Weber, John E. Vidal, Clarence Miller, and Joseph Haley.

A REMINDER

We hope you haven't been forgetting to save those cancelled stamps for us. Put them to use for the missions. Clip them off the envelope leaving a small section of paper around them and send them to

STAMP DEPARTMENT

Vincentian Foreign Mission Society
St. Mary's Seminary
Perryville, Missouri

SISTER MARY ROSE, D. C. NAMED VISITATRIX

In August, 1955, while home for the summer vacation, I was working at Mary's Help Hospital in San Francisco in order to help pay my traveling expenses back to the seminary. After the last day on the job I stopped in to see the administrator of the hospital to thank her for the opportunity of working and also for her many kindnesses towards me. As I was about to depart, Sister reached into one of her famously deep pockets and pulled out an envelope which she immediately handed to me with the words: "Thank you so much for your help; may you become a good and holy priest." The envelope contained a gift which equalled half my weekly wage and which was probably given to Sister to be used for herself. The administrator was Sister Mary Rose McPhee, the newly appointed visitatrix of the Western Province of the Daughters of Charity.

This was not an isolated act of kindness for there have been numerous recipients of Sister Mary Rose's generosity and charity. She is known wherever she goes for her understanding, kindness and ability to accomplish what she knows must be done for the greater glory of God.

Sister Mary Rose is one of nine children. Her four sisters also are in religion, two being Daughters and two Benedictines. Sister graduated from St. Joseph's Hospital School of Nursing in Chicago. She achieved a bachelor's degree in nursing education from DePaul University and a Master's in psychiatry from Catholic Uni-

versity. St. Joseph's Hospital in Chicago and St. Vincent's Hospital in St. Louis were supervised by her for several years. Then she spent seven years as administrator of Mary's Help Hospital, San Francisco, prior to coming to DePaul Hospital in St. Louis in May, 1960.

The new Visitatrix had a number of posts in California hospital associations, among them the presidency of the Northern California and Nevada Conference of the Catholic Hospital Association.

Sister succeeds Sister Catherine Sullivan, D. C., who held the position of Visitatrix since 1952. Perhaps the most outstanding accomplishment which Sister Catherine effected during her term of office was the founding of Marillac College, the first all-sister college in the United States providing a fully integrated program of academic, professional, spiritual and apostolic training.

Sister Elise Boudreaux, D.C., will succeed Sister Mary Rose as administrator of DePaul Hospital. She has been stationed there since 1955, as the director of Nursing Service.

Sister Mary Rose becomes the administrative head of about 1260 Sisters in 87 houses of the Daughters. The area of the Western Province includes all states west of the Mississippi, plus seven others in the central United States.

Such an appointment in these days of growth and progress will require much talent and abundant charity. We pray that God will grant these graces to Sister Mary Rose.

+ The DeAndrein +

LET US LOVE GOD, BUT LET IT BE AT THE EXPENSE
OF OUR ARMS AND THE SWEAT OF OUR BROW.

ST. VINCENT DE PAUL

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HOPE FOR THE SLOW-LEARNER



By Sister Mercedes Jeffery, D. C.

St. Vincent's School is situated at the foothills of the Santa Inez Range in Santa Barbara, California. It was founded in 1856 by the Daughters of Charity of St. Vincent de Paul, and was the first such English-speaking school west of the Mississippi River. In 1936 it opened its doors to the exceptional child as a residential home and school.

There are one hundred and sixty-three girls between the ages of five and eighteen now living at St. Vincent's. As we look into this population, we find that the geographical area serviced is unrestricted—these children come not only from California, but also from fifteen other States of the Union, as well as from Canada, Mexico, Central America, Panama Canal, West Africa, and even one from Japan.

The girls are divided, according to chronological ages, into eight groups. The Cherubs and the Lambkins are the youngest, then come the four intermediate groups: Angelettes, Maryettes, Vincenettes, and Louisettes, and lastly, the two oldest or senior groups: Laboures and Marillacs. There is a group-Sister in charge of each apartment who is entirely responsible for the children under her care from the time she gets them up in the morning until they are tucked into bed at night. Each group has its own apartment, consisting of dormitory, wash room, clothes room, recreation room with its television, record-player, radio, etc., but the dining rooms are all on the first floor.

There is no discrimination of religion—we have Catholics, Protestants, Jews, and even a Buddhist. Most of the applications come directly from parents, although we do have a few court referrals. All available information

is considered in determining the eligibility of a child for admission. Tuition and board is on a sliding scale depending upon income and family obligations. Intake is the responsibility of the Administrator. The school is supported by tuition, private donations, and the revenue from lemon and avocado orchards. The grounds extend over one hundred and forty-five acres—vegetable gardens supply produce all year round and a dairy produces sufficient milk for daily consumption.

The program consists of a combination of academic classes and practical household and domestic arts, geared to the capabilities and needs of the individual girl. The school looks forward to the return of these girls to society as useful citizens—hence, the program is to train for self-help, self-support, and self-discipline.

The girls may remain until their eighteenth birthday, at which time they graduate. The graduates wear white caps and gowns, and each one has a little flower girl as attendant. The graduation exercises are very beautiful and inspiring. It is soul-stirring to see these retarded, brain-damaged, and slow-learning girls march into the sanctuary to receive their Certificates in the presence of their parents and friends. This ceremony takes place at Solemn Benediction, and it is indeed a happy day for the dear parents.

In assessing the strength of any child, her intellectual functioning is always appraised. Intelligence is a composite of our ability to learn. Educational principles must place emphasis on the child as a growing individual, on the potentiality and rate of her mental development, on her physical and social level of maturity, on the nature of her learning processes, and on the condition of her environment. Pupil

(Continued on Page 10, Col. 3)

✦ A New Concept in Convert Making ✦

80,000,000 Americans are without affiliation with any church. That is an overpowering fact, when you stop to consider it. Fr. John O'Malley Sharpe, C.M., pastor of St. Vincent De Paul Church in Phoenix, Arizona, is one of a group of pastors who have stopped to consider the problem and are pioneering a new and enterprising answer that may well have long-term repercussions.

Fr. Sharpe's answer is an unusual young man of 27, Thomas Keene. Mr. Keene spent three years in the paratroopers, then four years at Loyola University of Los Angeles earning his degree in sociology. He is married and the father of two girls. So far, there is nothing unusual about these qualifications. What is exceptional in his profession, for Mr. Keene is a full time, highly trained convert worker; therein lies the tale.

Institute of Lay Theology

A year prior to his employment by Fr. Sharpe, he entered the University of San Francisco's Institute of Lay Theology (I.L.T.) for ten months of intensive preparation for his profession. He and the other select Institute students spent 650 crash program-like class hours in the study of theology, scripture, liturgy, public relations, familiarization with other religions, platform speaking, advertising and salesmanship. The greatest emphasis was on theology with 100 class hours devoted to moral theology alone. These I.L.T. studies are demanding, carefully organized. There is no watering down, no useless matter. They are typical of the whole program—vigorous, yet sound and judicious.

Among the hand-picked group of professors were Fr. Gerald Kelly, S.J., (of Kelly-Ford's *Contemporary Moral Theology*) and Fr. Gerard S. Sloyan, outstanding scripture scholar on the faculty of the Catholic University of America. Protestant ministers explain their respective religions. Public relations experts and advertising agency executives give concentrated courses on their specialized subjects. In all, 27 professors, many of them Jesuit Fathers from the University of San Francisco and near-by Alma College, had a hand in their instruction.

The Institute considers itself as a professional training school, not as a place for abstract study on the graduate level. It is vocational in aim. As a law school trains lawyers and a nursing school, nurses, the institute trains lay convert workers, versed in theology and convert techniques.

Fully as responsible as the training program for the success of the

handful of I.L.T. graduates to date is the caliber of the laymen involved. Of 600 applicants in the Institute's first two years, less than twenty were accepted. They were approved after extensive screening by a battery of intelligence and psychological tests, measuring particularly stability, maturity, and extrovert qualities.

Beyond these tests, there are other basic requirements. The applicant must, as a rule, have completed four years in a Catholic college, culminating in a degree, with a B average in the philosophy and theology courses. When the program began in 1959, the minimum age was 26. Today it is 28, with 30 the desired goal.

The ideal prospect is a man with the above qualifications who has established himself solidly in the world and had time to reach full maturity. This man will be representing the Church in an important and touchy situation; he must be well fitted for the task. Thus one early Institute graduate was a 35-year old father of five, a very successful insurance broker. Another owned a hotel and a resort. A third left a lucrative position as copy editor of the San Francisco Chronicle. Among them was a youth counselor, a high school teacher, and a graduate student in philosophy.

Most of them are leaving their jobs and promising futures at considerable sacrifice to themselves. Further, they must bear the burden of financing themselves and their families for the ten month training period. And even though the salary the convert worker will receive is a very good one, on a par with the salaries of other professional men in the community, a number of the men are leaving even better ones behind.

In The Parish

What do these outstanding men with this specialized training do? What, specifically, does Mr. Keene do in the Vincentian parish in Phoenix? His sole task is the total handling of the three-month long inquiry forums in two adjoining parishes. (Each Inquiry Forum director works for two parishes, so that the burden of his salary is shared.) The inquiry method has already been proved effective. He carries it out on a full scale, according to a carefully formulated plan.

First comes the preparation. The two-parish area is a population pocket of at least 25,000 with a large percentage of non-Catholics. These facts are ascertained beforehand by a sociological study and are prerequisite conditions for an I.L.T. man entering an area. On his arrival, a sermon is

preached at all the Masses, explaining his role. The convert work becomes a project of the whole parish; the Inquiry Forum director is the spearhead. The parish is fully mobilized for a door-to-door canvass of every home in the area. Layman explains to layman the nature of the inquiry program and personally invites the non-Catholic or poorly instructed Catholic to attend, leaving attractively designed literature behind. Advertising is carried on in the newspapers. Radio and television advertising will also be used, if found necessary and effective. The strenuous training sessions at San Francisco in advertising and salesmanship prove their worth in this preparatory stage.

When the actual inquiry classes get under way, Mr. Keene handles them completely, from registration to graduation. His alone is the time consuming task of painstakingly preparing each class throughout the series. In this he is aided by an I.L.T. handbook, expertly constructed and aimed specifically at the interested non-Catholic.

He gives the lectures, answers the questions, and takes part in the informal coffee break discussions, where, as a layman, he talks easily with the non-Catholic who, at the outset, often feels ill at ease in the unfamiliar presence of a priest. From opening the parish hall early in the evening till cleaning up and locking it several hours later, the whole situation is entirely in his hands.

Four of these three-month long Inquiry Forums are run annually. With the presence of the grace of God, the number of converts from each Forum, if properly conducted, will usually be in the 20-25 area, quadrupling most parish's convert rate.

A key part of the Forum program is a follow-up plan to ease the way for these new members of the Church.

There is in the parish a special convert guild, which meets for further study and for discussion of problems. The essential point is to keep up continued contact with the convert during this very difficult transition period, when they do not yet feel at home in the Church, when many things appear strange and need explanation.

Even while one Inquiry Forum is running, the director is at work on the preparatory stages of the next one, and the follow-up stages of the last. The work is year-round and unending.

This is the basic outline of the Inquiry Forum program, wherever it is in operation. Of course, there will be local adaptations. In St. Vincent De

(Continued on Page 12, Col. 1)

✦ PROTECTING A PRECIOUS HERITAGE ✦

By Rev. H. J. Beutler, C.M.

(Editor's Note: This is the second and final article by Father Beutler, pastor of Sacred Heart Parish, Patterson, Cal., on the problems he and other pastors face in dealing with the Mexican people in Southern and Western states.)

Every year thousands of workers from Mexico come to California to help plant, cultivate and gather in the state's enormous agricultural wealth. These men are called "braceros," because in Spanish the word "brazo" means arm. An analogy in English would be "work-hand" from "hand."

The men come to the United States under governmental auspices by reason of an accord between our government and Mexico. They come for stated periods of time to help in areas where there is a labor shortage in agriculture. The whole "bracero" program is bitterly discussed by Farm Associations, ranches, agricultural unions and local workmen. Charges and countercharges of abuses and economic injustice are hurled at each other by both sides in the heated controversy that is continually carried on by the forces of manager-ownership and labor.

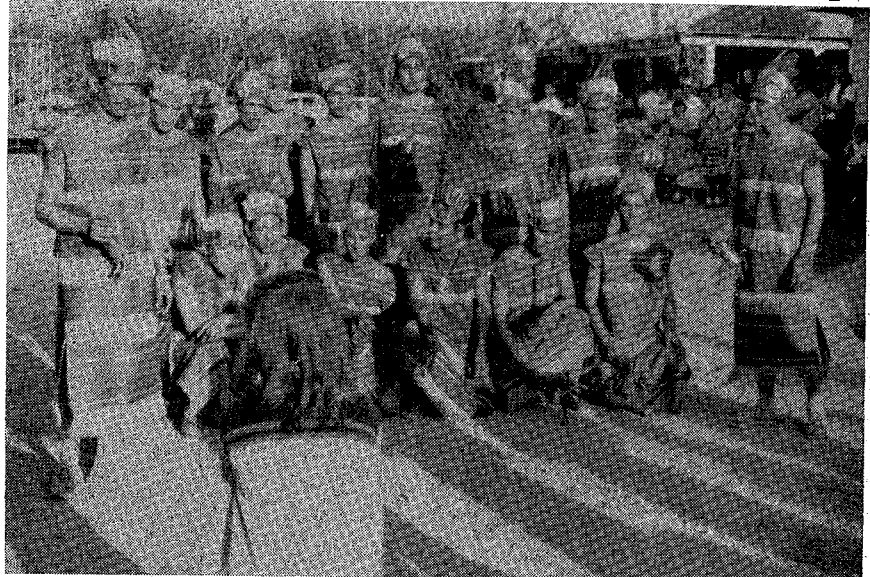
Ultimately, I think, the "bracero" program will be diminished not by reason of an acceptance of principles of morality and social justice, just because of the increasing mechanization of agriculture. For example, mechanical pickers for apricots and tomatoes seem practicable for the near future. Thus when there is no further need for a large and steady labor force (the labor-unions always add "cheap" in their brochures), help from Mexico will no longer be solicited. But until that time comes, the Church must do what it can for the "braceros," for the simple reason that the great majority of them are Catholics in need of spiritual help during their stay in our country.

The Spiritual Program

One of the chief crops in the Patterson area is tomatoes, and since many men are needed to produce the crop, particularly to pick it, hundreds of "braceros" are brought in each spring, summer and fall. The men stay at labor camps, of which there are seven fairly large ones in the parish.

The Mass on Sunday evenings at seven-thirty was started to accommodate the "braceros." Some of the Catholic camp-managers provide transportation for the men. Others, however, are not so considerate; and thus other arrangements have to be made to get Mass to them in the camps.

The men start to arrive about six-thirty. They sit and lie about on the



The young lady in the foreground looks on in awe at the brightly costumed Indian dancers who perform at the annual Jamaica Festival. This festival is sponsored by the Guadalupe Society of Sacred Heart Parish, Patterson, Cal.

church lawn in little groups, chatting with their compatriots. It is a pleasure to join their company and to converse with them about Mexico, their families and their sojourn in the United States. They are extraordinarily polite to the Padre, kissing his hand as is their custom, and tremendously pleased to hear a few words addressed to them in their native tongue.

At seven-thirty Mass begins. Quite a few Americans come to the services, since they like to hear the men sing. Last year three youths came faithfully each week to practice with the organist. Thus they became fairly proficient as "cantors." They would sing the verses, and the men would sing the chorus of such favorites as "O Maria, Madre Mia," "Si al cielo quieres ir," "Bendito sea a Deos," and "Adios, Reina del Cielo." With good leaders, the men respond with spirit; and it certainly is thrilling to hear them sing their praises to Mary and to God. We read the epistle and the gospel in Spanish, and give the men a short instruction in their language. In a word, we try to make them feel at home by having things as close as possible to what they are accustomed to in their own land.

Once or twice a week, as circumstances permit, we go to the camps to say the rosary with the men and to say Holy Mass for them. The men respond practically one hundred percent. Hence when the announcement for Mass is made over the loud speaker, they troop into the mess hall in edifying numbers. The program is practically the same as on Sundays: Traditional hymns, Mass, Sacred Scripture and an instruction in Spanish. As the Padre leaves when services

are over, the men crowd about to wish him Godspeed and to invite him to return quickly.

The Social Program

The Guadalupe Society in the parish supplies Spanish pamphlets to the men. This is to off-set the non-Catholic literature that is given to them. Each year the Society puts on a Spanish Fiesta, and many of the men from the camps attend it. Last year the day started out with a High Mass in the church and a procession to the site of the Fiesta. A group from the Gallardo Labor Camp practiced hard and long to put on some traditional Indian dances. They were the sensation of the day, and they never seemed to tire, for they went through their routine many times to please their admiring audience.

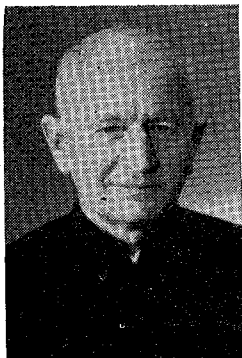
The "braceros" are a long ways from family and home. They live in an environment that is strange to them during their stay here. Merchants will accept their money readily enough when they enter the stores to make their purchases; but there is little in the way of social acceptance. They are "foreigners," and usually, therefore, under suspicion. If they want recreation away from camp, about the only thing that they have is, in some localities, a theater with Spanish films (not always A ratings by the Legion of Decency), the taverns, and, unfortunately, houses of prostitution. The lot of the "bracero" is not an easy one, even under the most favorable conditions. Hence we do what we can for them to help them preserve their faith while away from home; for it would be a supreme tragedy in their lives if they earned many dollars during their sojourn in the United States, but lost their most precious heritage—their faith.

One Man Mission Band

By Rev. C. S. Dunker, C.M.

Father John Gabriel Meijer, C.M. born in Holland, February 14, 1886; entered the Community in Paris, September 9, 1908; ordained July 18, 1915; died in Kaohsiung, Formosa, March 16, 1962.

Anyone who has followed the history of the Western Province in China, or who has spoken to a confrere returned from China, has certainly heard of Father John Meijer.



Fr. Meijer

When the Vicariate of Yukiang was formerly entrusted to the Western Province back in 1929, Father Meijer already was a veteran missionary in Kiangsi; having arrived there prior to World War I. At that time, European confreres from France, Holland, Austria, and Italy were in the Vicariate. All were given the privilege of remaining in the South China Province or transferring to the Western Province of the United States. Only two, Father Meijer and Father Joseph Tuenissen (murdered by the Chinese Communists in 1950) joined the Western Province.

Joining the Western Province was only one of the reasons for Father Meijer's popularity with the American confreres. His brilliant mind, his heroic virtue, his physical stamina, his affable personality and good sense of humor won the admiration and love of all who knew him. Several chapters could be written on each of these qualities. In this account we can give only a few examples.

For many years Father Meijer ran the Major Seminary (Philosophy Department only) alone. He was Rector, Spiritual Director, and Professor. He taught all the classes—Philosophy, Church History, Sacred Scripture, Liturgy—and had time for a course in Chemistry on the side. He was an expert in all the Sacred Sciences and spoke Latin as fluently as we speak English. Beside the distinction of being a 'one man' Seminary Faculty, probably he had the unique distinction of being the only rector of a floating Seminary. During the early years of the revolution, in the late twenties, when their peace was disturbed and life became too dangerous in the city, he moved the whole Seminary onto a boat and floated out into the middle of the Poyang Lake and continued classes for several months.

His humility and his practice of poverty reminded one so much of St. Vincent. In his room all you saw was a bed, a chair, and a table.

Walking was his chief means of travel. When in his prime, (he was still in his prime at sixty) thirty to forty miles a day (from Perryville to Cape) on foot was an ordinary journey for Father Meijer.

His charity to the poor and the sick was legendary. We always said Father Meijer was the only missionary who could operate a dispensary with only three kinds of medicine. With a supply of Epsom Salts, Quinine, and Iodine, he had a remedy for all sicknesses and diseases.

Of all the qualities and virtues that Father Meijer possessed, the first special end of the Community, "evangelizare pauperibus, maxime rusticis," was the most outstanding. He was on fire with zeal for the salvation of souls. During his long missionary career, he baptized literally thousands. At his last mission station in Kang Shan, Formosa, the confreres jokingly called the city water tower "Father Meijer's Baptismal Font." His ambition always was to go into new territories, where the Gospel had not been preached, where there were no Catholics. During his first years in China he went to this kind of virgin territory and in a short time had a flock of new Catholics and hundreds of catechumens. His work in the area was interrupted when he was called to direct the Minor Seminary. Lack of personnel, or disturbed times, made it impossible to replace him in this mission. Without a priest, most of the Catholics fell away and the catechumens went back to their superstition. Fifteen years later, one of our American confreres was sent to this area with the hope of reviving this mission. He found one of the former Catholics and asked him if he still remembered God. The old gent said, "God, no I don't remember God, but I remember Father Meijer."

Father Meijer was expelled from China by the Communists in 1952. This was the first time he had left China, the first time he was out of the Province of Kiangsi, the first time he had returned to his native Holland.

Although a member of the Western Province for thirty-three years, Father Meijer never visited the United States. He attempted a visit on his way back to Formosa in 1953, but when there were delays in obtaining a visa, he passed up the opportunity and sailed direct to Formosa—so anxious was he to get back to the Chinese Missions.

To tell the whole story of Father

Looking Over



April 28, 1938

At supper tonight we had some good ole "iron food" SPINACH. Mr. Tom Kavanaugh was a bit chagrined to find as he was merrily chewing his spinach, that he is getting to be a sissy: his teeth hit something hard—a nail. (In the archives we have the nail, believe it or not!)

April 23, 1944

The choir had Mass at 5:45 so as to eat breakfast and be in St. Louis for the Pontifical Mass of St. Vincent's Church celebrating the 100th anniversary. The choir under the direction of Father Gieselman gave a good account of itself. The trip was thoroughly enjoyed by the choir and Father E. E. McCarthy. Said Father McCarthy: "This is the first time I ever had the good luck of going any place with the choir." Responded the choir: "This is the first time the choir ever went any place."

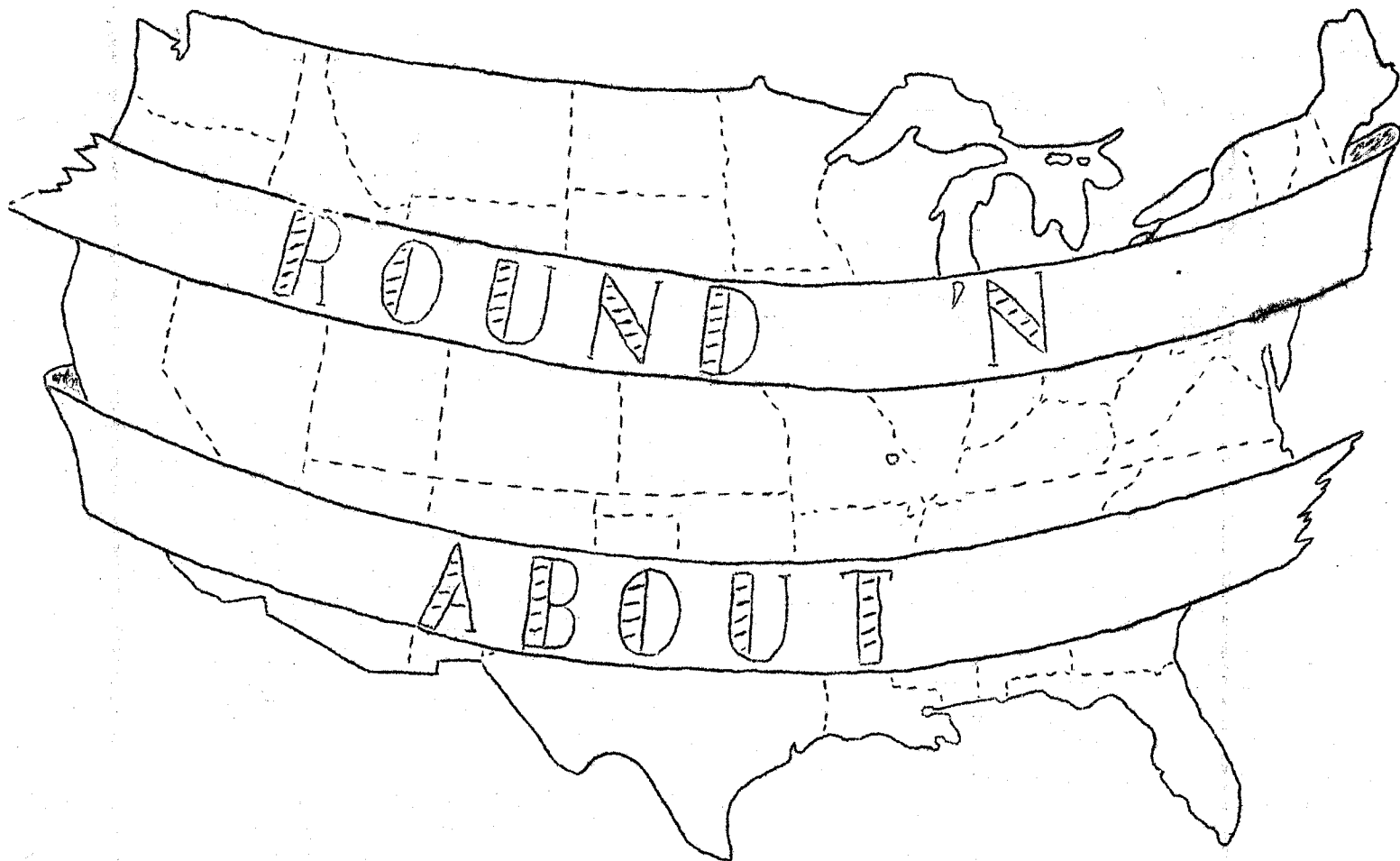
April 28, 1947

At 8:30 all the students were ready to leave for Ste. Genevieve to assist at the funeral of Msgr. Van Tournhout. Attired in cassock and birettum we mounted our transportation—our truck and the farm truck. Bales of hay covered with blankets made comfortable seats. A humble group of clergy! We caused a little "admiratio" among the clergy and laity alike; some smiled and others acted as though they couldn't believe their eyes. Messrs. Lange and Pittman were the cantors for the Office of the Dead and helped to keep the clergy on the beam.

April 8, 9, 10, 1950.

The DePaul Academy students have been visiting the seminary over the Holy Week weekend. They were brought down by Fathers O'Malley, Gillespie, and Munster. During the course of their visit they were shown the grounds, taken to Cape for a day and finally attended the student production of "Oklahoma." However, in the scene where Curley (Mr. Olker) is shot at by Jud (Mr. J. Q. O'Connell) one of the DePaul boys was so over taken with emotion that he jumped under his seat for cover. The play was put on a second time for the Cape Trip.

Meijer's forty-six years in the Chinese Missions would take volumes. His life perhaps can be best summed up this way; he was a second Francis Regis Clet. May God rest his generous soul!



THE COMMUNITY SEMINARIES

St. Mary's Seminary Perryville

Fathers Edward Riley and Oscar Miller attended the quarterly meeting of the North Central Accrediting Association in Chicago, March 28 and 29.

Brothers James Steinbach and Richard Hermann attended a vocation show held in Louisville, Kentucky, March 29 and 30. They brought their own display and talked with many youths who seemed interested in the Vincentian way of life. Already one young lad has written to the Brothers here at Perryville in response to the display.

Father James Lloyd, C.S.P., head of the Paulist Information Center in New York City, recently conducted a series of lectures for the deacons on how to prepare for, conduct and follow up Information or Convert Classes.

The lecture series, a recent innovation by the Paulist Fathers (only two years old), is usually only given to diocesan deacons who will immediately embark on the work of conversion. However, it was thought that

such a series given to Vincentian seminarians would be very profitable since they instruct and form the minds of seminarians in their seminary work.

At the conclusion of the lecture series to the deacons, Father Lloyd gave a lecture to the students and novices on : "The Role of the Laity in Convert Making."

A modest celebration was held at Perryville honoring Brother Andrew Grimaud on the twenty-fifth anniversary of his entrance into the Community. Father Eirich said the Solemn Mass at 11:00 and Father Fischer gave the sermon. A banquet followed the Mass. Many of the Confreres from Cape and Lemont attended the celebration.

Remote preparations are being made of the "big move" of the College Department to Lemont. Father Germovnik is setting aside and selecting books for the college library at Lemont.

COMMUNITY MINOR SEMINARIES

St. Vincent de Paul Seminary Lemont

The Lemont Seminary Auxiliary had a day of recollection at the seminary on Sunday, April 8. Father Thomas Mahoney of DePaul University conducted the day of recollection.

Brothers Albert Baalman and Lawrence Christensen attended the celebrations at Perryville honoring Brother Andrew for his twenty-five years of Community life.

A day of recollection was held at DePaul academy, March 24, for those who had signed to enter the seminary next fall. About thirty boys from the Chicagoland area attended. Father Haley conducted the day of recollection assisted by Father Richard O'Brien and the Senior class.

St. Vincent's Seminary Montebello

The "Friends of St. Vincent's" and the Fathers' Club are making plans for the annual barbecue to be held at the seminary in late April.

A recent "Open House" brought innumerable young men and their parents to the seminary for a look at the buildings and an entertainment provided by the students. The young lads are eighth grade students who have manifested some interest in entering the seminary next September.

Despite the incessant rains that have held up the progress on the building of the swimming pool, the pool is now completed and filled with water. The finished product is a heated pool 30 X 60 feet, beginning at a depth of three feet and gradually increasing to ten feet.

Diocesan Major Seminaries

St. Mary's Seminary Houston

The eminent English Catholic author and historian, Mr. E. E. Y. Hales spoke to the students recently on Pius VII and Napoleon. Mr. Hales is on a one year lecture tour sponsored by Harvard University.

The program honoring St. Thomas Aquinas, Philosopher and Theologian, was presented on March 6. This year, as last year, the

Serra Club men and their wives were present. The philosophy paper was written on the new approach to evolution, as expounded in the works of Perre Teilhard de Chardin, S.J. The theology paper, partially inspired by Father Chardin, treated of Charity, the form of all the virtues, and its place in Moral Theology.

Kenrick Seminary St. Louis

Recently the first superior of the Vincentian Fathers in the United States, Father Felix DeAndreis, was declared "Venerable" by the Holy See. In declaring him Venerable, the Sacred Congregation of Rites appointed Father Robert Coerver of Kenrick to be the vice-postulator of his cause. As vice-postulator, Father Coerver is the U.S. representative of the cause which is carried on in Rome by Father Luigi Bosoglio, C.M., Procurator General for the Congregation of the Mission.

The ordination retreat, March 28 to April 6 was conducted by Father Oscar Miller. . . . Cardinal Ritter ordained nineteen young men to the priesthood on April 7.

St. John's Seminary Camarillo

The work on the seminary college is progressing. The Prayer Hall, just completed, is being used as a temporary chapel. The living quarters for both the faculty and the students are completed. It is unlikely that the classrooms and dining room will be ready for use before next September.

On Feb. 22 and 23, Fathers Bernard J. McCoy and Charles Miller represented the seminary at the annual meeting of the Western College Association held at Fresno State College.

On Sunday, March 25, the theologians played hosts to the Archdiocesan Serra Club. The day began with a Solemn Mass at 10:00 a.m. celebrated by Father David Pansini and ended with Benediction at 3:00 p.m. During the course of the day, the theologians conducted the visiting Serrans on tours of the seminary buildings and grounds.

Saint John's Seminary, San Antonio

15 Diocesan priests attended a Day of Recollection at the Seminary early in March. The days of recollection for the Diocesan Clergy will probably be held at the Seminary once a month from now on.

During March, Vocation Month, Fathers Hogan and Grass cooperated with the Archdiocesan Vocational Director in giving talks on the Seminary to various parish organizations.

During March, the Confreres were much in demand for Days of Recollection. Father Hogan gave one to the Catholic Daughters of America in San Antonio, Father Robert Rice to the nurses at Yoakum, Texas, and Father Grass to the men of the parish at Yorktown, Texas.

THE PARISHES

St. Vincent de Paul Parish, Pampa

Father Ronald Ramson gave a talk to the Serra Club of Amarillo about our Community and its various ways of recruiting vocations.

Father Edward Cashman was engaged in the preparation for the Deanery Meeting of the Catholic Women, held on April 5. . . Father Lang took care of the preparations for the Festival at Sacred Heart Parish in Canadian, a Mission of the Pampa House.

St Thomas Parish, Long Beach

A quick and inexpensive building project has just been completed in the Parish. Father William Vidal and some of the men from the Holy Name Society procured a quonset hut free from the nearby Naval Construction Base. It is going to be used for the football and basketball dressing rooms.

Father Frank O'Malley now has Confession Faculties in three States. He is the Extraordinary Confessor for the Daughters of Charity in Mobile Alabama and Pensacola, Florida. The round trip runs somewhere around 325 miles.

St. Vincent's Parish, Kansas City

Father W. Ryan and Father Ganel were present at the Jubilee of Rt. Rev. Leo J. Ruggle, temporary Administrator of the Diocese of Kansas City-St. Joseph, in St. Joseph, Mo., on March 4.

Father Ganel conducted the Day of Recollection for the Minor Seminarians of St. John's Seminary at the end of March.

Father Robert Olker of the Mission Band has been preaching in the Kansas City area during March.

St.. Charles Borromeo Parish, San Francisco

Some of the priests attended the installation ceremony of Archbishop Joseph T. McGucken on April 3 at St. Mary's Cathedral in San Francisco. The event was carried over one of the local television stations.

Father Michael Boyle from the Apostolic School in Montebello participated in the exhibition for male religious vocations held at a local High School for four days.

Holy Trinity Parish, Dallas

Sister Mary Patrick, one of the American Daughters of Charity stationed in Japan, presented a movie and a talk to the members of the Parish about her work there, on March 18.

The First Sunday in April saw the opening of the Parish Mission. Two Confreres from the Eastern Province conducted the two-week Mission.

St. Stephen's Parish, New Orleans

The ever-active Cape Alumni Club solicited membership for the Vincentian Seminary Auxiliary both at St. Stephen's and St. Joseph's Parishes.

Father Pittman's coaching brought two more trophies to the Parish this winter. The Seventh Grade boys were runners-up for the City Championship in Basketball, and the Eighth Grade girls came just as close to the crown.

St. Joseph's Parish, New Orleans

More than 1,100 boys from throughout the city sung the Solemn Mass in St. Joseph's Church for Archbishop Joseph Rummel on his Patronal Feast day. Father Dicharry was the Deacon for the Mass, and Father Clarence Hug Subdeacon.

Sacred Heart Parish, Patterson

The 'split' made recently in the Archdiocese of San Francisco places this Parish in the newly established Diocese of Stockton. This new Diocese begins with a personnel of about thirty-eight Diocesan priests and twenty-seven Religious. Bishop Hugh Donohue is the newly appointed Ordinary.

The Expansion Fund Campaign is now in full swing. A beautiful prospectus was printed and distributed to the members of the Parish, outlining what had to be done, and how they could help. The new convent-school plant is estimated at about \$250,000.

Assumption-St. Boniface Parish, Perryville

St. Vincent's Elementary School is one of the three schools that will be used for the pilot project of the Daughters of Charity in departmental teaching. Students from fifth through eighth grades will be taught departmentally for the four classes in the morning, and will return to their home room in the afternoon.

The work on the new convent for the parish is proceeding rapidly, and Father C. Rice hopes that it will be completed by early September.

DE PAUL UNIVERSITY

Three research grants totaling over \$21,000 have been awarded to DePaul for three Science ventures. Father John Cortelyou will use one of the three projects for a summer science training program for secondary School Juniors and Seniors.

The University basketball team finished their season with a 13-10 record. Although

this is not bad, much more was expected of them. However, they are losing only two men through graduation, so the hopes for next year will again be high.

Mrs. Nancy Rambusch, president of the increasingly popular American Montessori Society, delivered the keynote address at a special program at DePaul on March 16.

Father William Gaughan of the Sociology Department has been named a member of the Citizens' Committee to survey the Family Court in Cook County.

...Congratulations to Brother Robert Espy on his reception of Perpetual Vows at DePaul on April 8.

DE PAUL ACADEMY

Father Manuel Pelleteri is directing the musical, "Annie, Get Your Gun" at the Academy. It will run for three nights, starting May 18.

Father Rudolf Miller was the only priest on the Academy Faculty to take part in the Chicago Police Department--Faculty basketball game. In the dropping the game, 55-42 Father Miller was only able to contribute one personal foul to the cause.

AROUND THE WORLD

St. John's University, Brooklyn

Father Edward Burke, President, announced that expansion plans have been increased. The construction of four new buildings, one an athletic stadium, will begin soon, and all the buildings are to be completed by 1964, at a cost of \$10,000,000. . . A survey has shown that the enrollment should increase by 30 per cent over the next two and a half years. This would bring the enrollment in September of 1964 to well over 14,000 students.

St. John's basketball team came to within a few points of winning the N. I. T. basketball Tournament in New York in late March. They were beaten in the Championship game by Dayton University of Ohio by five points.

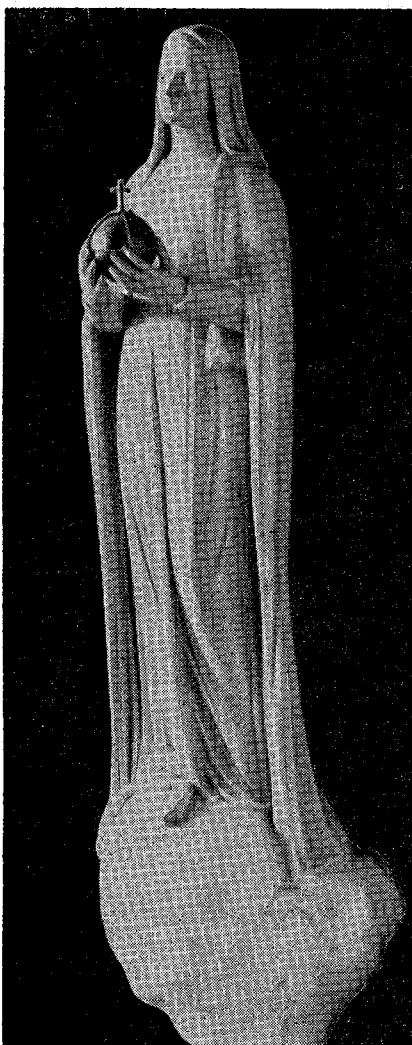
✦ The Medal, A Family View ✦

(Editor's note: In the last issue, we saw some of the details of Sister Catherine's entrance into the Novitiate of the Daughters of Charity, and her early visions—especially as concerning the Double Family.)

It was over four months later that the vision of the details of the Miraculous Medal was manifested to Sister Catherine. During the evening meditation of November 27th, 1830, when she was in the chapel of the Motherhouse with the rest of the novices, it happened. At this time Catherine's mission is made clear to her. A medal was to be struck according to the pattern shown, so that all who wear it might receive great graces. After much difficulty, the medal was finally produced and published in 1832. Almost at once it became famous as the Miraculous Medal.

It is curious to note that the vision of November 27th, 1830, was actually a triptych, but that the design produced by the engraver in 1832 represented only the second and third phases of the vision. The medal designed from the first depicted our Lady bestowing her graces upon mankind through the symbolism of the rays falling from her outstretched hands upon the globe at her feet (the serpent is not mentioned in Catherine's written accounts). It was probably not the design intended for the front of the medal, which was to be rather the first phase of the great apparition, that is, the Virgin offering the Golden Ball to Heaven while the rays streamed from her hands upon the large globe on which she stood. Sister Catherine herself remarked on this change from the original design in her account of the apparitions given to her superior in 1876. Her words carry a tone of complaint. The change seems to have been necessitated by the limited capabilities of the engravers' art at that time. Also Father Aladel's decision was that, as the two attitudes of Mary, the Mediatrix of all Graces, (that is: 1) as offering the globe in an intercessory attitude and 2) showering graces upon the world at the same time) could not be portrayed, he must simply depict Mary's role of showering graces alone, for the front of the medal. Sister Catherine was anxious to get the propagation of the medal under way, and consented from the first to the altered form. Heaven has certainly made manifest its approval of the medal in its present form! Later at the approach of death and in her anxiety as to whether or not she had carried out her mission exactly, Sister Catherine showed justifiable concern that a representation of "The Virgin of the Globe" had not been made. It is this attractive statue of the Mother of God that is mounted above Saint Catherine's tomb to this day.

But let us tarry no longer with tangential details. The fact is that Mary came on a mission to the world not only to propagate a medal honoring her Immaculate Conception and to make great graces available to mankind, but also to reinvigorate the Community of St. Vincent DePaul. Besides Catherine herself, the instruments through which Mary chose to do this were chiefly Father Aladel and Father Etienne.



Ordained Priest at the age of twenty-four, Jean Marie Aladel taught Philosophy for a while, and then was brought to the Motherhouse in 1828. He was destined to bolster the little staff of nine priests at the Rue De Sevres who were struggling to keep the headquarters of the Congregation going. Here he was charged with the duties of Confessor, Chaplain, Conference Preacher, and Retreat Master to the sisters on the Rue Du Bac. It is very difficult to tell just what kind of a man Father Aladel really was. A biography was published in 1873, eight years after his death, but, in the Victorian manner, it was so eulogistic that it tells us nothing of the real man. It

is rather little more than a citing of the Rules and Constitutions of the Congregation of the Mission with the added notation that Father Aladel kept them all. The general impression is that he was a man that was stern with himself and with all those he encountered. He was cold and aloof by temperament, yet warm enough to form a deep, lasting friendship with Father Etienne, the future Superior General, who was a year younger than himself. There can be no denying the deep piety, even holiness, of the man, nor his great prudence, judgment, common sense and administrative ability. Even though there were so few men to choose from for the high posts that he filled (third Assistant to the Superior General, 1834, and Director of the Sisters, 1846), his achievements and the advancement of the sisters under his hand solemnly attest to his abilities. Though he certainly gave Sister Catherine much to suffer, in the last analysis, this impersonal individual was the man chosen by Providence, not only to direct the Soul of St. Catherine Laboure and to be the external Apostle of the Miraculous Medal, but also to be the Founder of the Children of Mary, the transmitter of Catherine's divinely inspired messages of reform to the two Communities of St. Vincent, and the guide of Sister Justine in her Apostolate of the Green Scapular. But the highest form of praise was bestowed upon this enigmatic individual, when Mary herself remarked to the frustrated Sister Catherine, "He is my Servant."

When the canonical time of her novitiate was over, and at a very critical time when Father Aladel had not yet made up his mind about her visions, the good man realized that it was essential to keep Catherine within easy reach. Not yet their Director, Father Aladel had no authority to assign the Sisters to a particular mission. How he managed it, we do not know, but manage it he did. Sister Catherine was missioned to the Hospice D'Enghein in the environs of Paris where Father Aladel was also assigned as regular confessor.

In 1829, the First General Assembly that had been held since 1788, elected Father Dominic Salhorgne as Superior General. Therefore, the office of Director of the Daughters of Charity was left open. The new Superior General turned to a young priest, John Baptist Etienne, who was already acting as Secretary and Procurator General of the Congregation. This indomitable priest, with his savoir-faire, his clear-sightedness, and his uncanny wisdom, soon hastened the success of all the business that could be assigned to him. It was to Father Etienne that Father Aladel turned in 1832, when he had received permission from Cath-

(Continued on Page 10, Col. 1)

The Medal (cont.)

erine to consult concerning her visions. The Procurator General had business with the Archbishop of Paris at that time and convinced the perplexed confessor to lay the matter before Monseigneur de Quelen. The prelate proved enthusiastic, and, as soon as the first medals were finished, he put one in his pocket and went to visit Monseigneur de Pradt, the former chaplain of Napoleon and the now unlawful Archbishop of Malines, who was dying in Paris. This old prelate had sided with Napoleon against the Church and had been excommunicated by the Holy See. Ousted from the illegal possession of the See of Malines at the downfall of Napoleon, he was on his deathbed, but still full of contumacy and unreconciled to the Church. Just before the Archbishop left the house in defeat, the sick man called him back. Completely docile and repentant, he made his confession and was received back into the Church. He died the very next day, the first signal triumph of the power of the Miraculous Medal.

At the time of the grave difficulties that were raised by the resignation of Father Nozo from the Generalate, Father Etienne was sent to Rome by the Internuncio. He took Father Aladel with him. The two missionaries were back in Paris by March of 1843, and on the next day published the letter of convocation of the General Assembly. Father Etienne was elected Superior General in August of that same year. Already there was a promise of better days for the family of St. Vincent, after fifty years of being sorely tried on all sides. Little by little the two communities began to grow. His fatherly administration (31 years, the longest ever achieved, excluding that of St. Vincent himself) was certainly one of the most fruitful of record, fifty-five additional houses were founded in France and Algeria, plus almost one hundred more throughout the rest of the world! It is no wonder that this priest, probably the only Superior General to know Catherine's secret during her life-time, has earned the title: "The Second Founder of the Congregation." The Little Company, like an old ship, spent some time in dry dock, but strengthened, restocked and refitted, she was able to set sail again in the renewed vigor of youth. And all this was accomplished under the loving protection of our heavenly Benefactress, Mary Immaculate.

Our little bark had been rescued from ship wreck and set afloat again by an outstanding manifestation of the will of heaven. But we have also been charged with a mission from Mary. We are to make her role as Mediatrix of all Graces known throughout the world by means of the



dissemination of the truly, Miraculous Medal. Even though Mary's singular privilege of the Immaculate Conception has been further promoted by the definition of 1854 and the apparitions at Lourdes in 1958, still our task is before us. Mary Immaculate is the Lodestar of the communities of St. Vincent De Paul. Let us not forget for an instant that the unparalleled growth of the Congregation and of the Daughters of Charity since 1830, is the direct result of the love of the Mediatrix of all Graces for the children of St. Vincent.

Men like Father Joseph Finney are well aware of the role of Mary as the guiding principle of the welfare of the Community. Though he was born some eight years after the death of St. Catherine Laboure, one wonders whether he might not have been on terms equally as intimate with our Blessed Mother as was the Novice of 1830. Surely their dedication to the cause of the Miraculous Medal and the spread of devotion to our Lady was comparable. May apostles of their caliber never cease to move among us, consecrating all their days to Mary, to make them fruitful for the glory of God and the salvation of souls.

Slow-Learners (Cont.)

classification, classroom environment, teaching objectives, choice of curriculum material and method, and the arrangement of the programs are planned with these basic principles and facts as premises.

Brain-injured or neurological impairment is responsible for a large percentage of mental retardation. It is important to remember that all children with brain injury do not show the same symptoms. The brain-injured child often suffers from some convulsive disorder. We also have the slow-learners, children who can learn but not at the normal rate of speed—the cerebral-palsied, mild cases who can profit by our program—mental defectives who need special education—and lastly, a few emotionally disturbed children who because of fears or feelings of guilt, or else being torn between Father and Mother where there is question of separation or divorce, are functioning at a defective level. A sister who is a Registered Nurse takes all responsibilities for the medication and appointments to the different specialists for these children.

The educable mentally retarded girls are the slow-learning who can achieve a degree of learning. Given an educational program which recognizes their potentialities for ultimate social and occupational adequacy, the large majority can grow up to be responsible, independent citizens.

The trainable or "severely retarded" girl is uneducable in terms of academic skills and occupational adequacy. Over the span of childhood and adolescence, their progress is very, very slow. Yet they can learn to become independent in self-care, in social habits, and in simple routine tasks. However, they lack the capacity to learn and use the symbols of communication.

Experience over the years has demonstrated that educable retarded children have potentialities for adjustment in the simple walks of life and for contributing to some degree to the work of the world, if they are properly guided and educated. Like other children, they want to learn, to grow up, and eventually to find a role in life. One must recognize this similarity in planning their education. There is need to understand their characteristics of development at different age levels, the way that they learn best, the basic principles of philosophy and psychology which underline their education, and the place that they can fill in the community.

The school provides the spiritual emphasis so important to the child. In addition to religious instruction given by the Sisters, the services of a resident Chaplain are available. The Franciscan Fathers generally come for the Children's Mass on Sundays and feast days.

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Slow-Learners (Cont.)

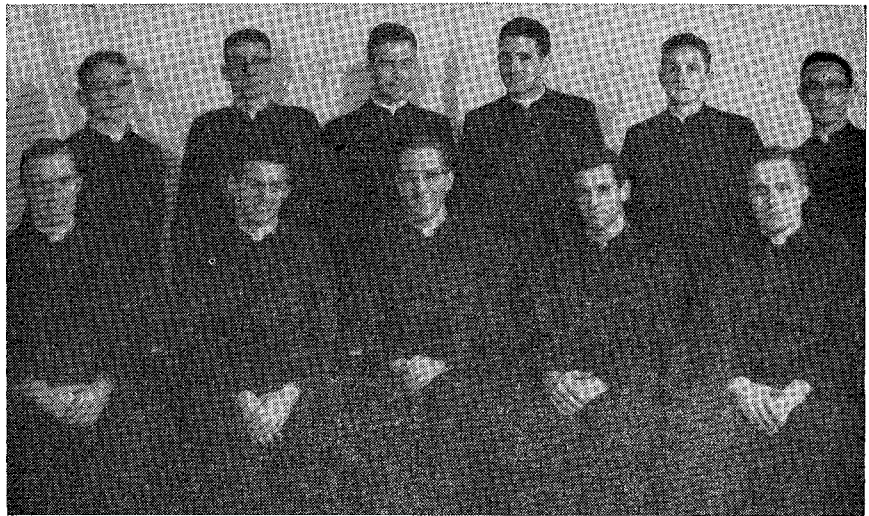
St. Vincent's is equipped with a 16 mm. projector, several filmstrip projectors, slide projector, califones, tape recorders, ear phones, controlled reader, and four S. R. A. reading labs. Audio-visual is given an important place in the curriculum. Besides the regular academic work for those who are capable of profiting by it, the girls have the opportunity to learn typewriting, home economics, arts and crafts, physical education, music, and dancing.

We are fortunate to have the services of the University of California at Santa Barbara. A complete survey of the student body in speech and hearing was made by the Department of Speech. Students from the Speech, Psychology, and Sociology departments have been assigned to St. Vincent's for their field work. One of the Psychology students, who had administered tests to the girls, became so interested that she asked to do individual tutoring with the girls. This started the snow-ball rolling and it is growing day by day. At present we have over thirty young ladies who devote one hour per week to some special child. The child looks upon her as her "Adopted Friend" and eagerly awaits her weekly visit. It seems to be of mutual benefit, as the tutors claim it has meant so much to them.

With regard to recreational facilities, the girls have well-equipped playgrounds with opportunities for skating, bicycle riding, tennis, etc. A heated swimming pool (25x50 feet) with a depth of two to eight feet, provides excellent physical therapy. Movies are shown in the auditorium about twice a month, birthday parties are celebrated within the groups, and a big House Party is held once a month. The children love to entertain and be entertained, and we are fortunate in having outside volunteers come with a band, orchestra, magic show, etc.

We have Open House twice a year—in the fall when exhibit is made of the arts and crafts of the girls and a bazaar is held, and again in May, when the girls participate in a physical ed program and the classrooms are open to the public. The parents are very active and give full cooperation to the Sisters. We do not take the responsibility from the parents, but are here simply to help them with their problem. We let the child feel that both the parents and the Sisters are trying to help her and are working together for this end. Parents may take their child out for a day or a weekend once a month—this rule is flexible in case of necessity. The girls have a week's vacation at Thanksgiving, two weeks at Christmas, one week at Easter, and the whole month of August.

This is what a recent visitor to St. Vincent's wrote: "The spirit of Chris-



The present first year Theologians are 1st row: (L. to R.) Messrs. Croak, Fergus, Golden, Cawley, Philip O'Donnell. 2nd row (L. to R.) Messrs. Gomez, Ramon Garcia, Amo, Ruiz, Rodrigues, Gaitan.

ACQUIRING PRIESTLY TOOLS

As one progresses towards the priesthood each year is certainly different. But the first year of Theology is the beginning of a distinctly new experience.

The step from College, where one has been expending most of his energies on Philosophy, to Theology is analogous to the step from Grammar School to High School or from High School to College. One meets with new studies and begins to have a new outlook on many aspects of life.

But even more specifically the step into Theology is like that of going from general background studies into professional studies. For the priesthood is a profession, the highest of all professions. It is in the four years of Theology that the student takes his apprenticeship, acquires his tools and the knowledge of how to use these tools of his profession: Moral and Dogmatic Theology, Canon Law, and Scripture. As Pius XII said in his encyclical *Menti Nostrae* "study of these

tian joy and happiness is obvious for everyone to behold. This in itself is probably one of the finest contributions that we in Catholic Special Education can make, namely, to provide an atmosphere of Christian love for those to whom we are trying to be of service."

We cannot emphasize too strongly the individuality of mentally retarded children, each having a human personality and an immortal soul, each placed in this world for a specific purpose eternally planned in the mind of God. Our Holy Founder, St. Vincent, who had such a special affection for the mentally afflicted of St. Lazare's, surely watches over this house of whom he is the patron and must smile lovingly on his Daughters as they care for these little ones, the chosen friends of God.

subjects is of maximum importance

and usefulness both for the priest himself and for the people. . . . The priest who is the 'salt of the earth' and 'the light of the world' must labor mightily for the defense of the Faith by preaching the Gospel and confuting the doctrinal errors opposed to it which are disseminated today among the people. . . . But these errors cannot be efficaciously fought if the unassailable principles of Catholic philosophy and theology are not thoroughly known."

The studies now presented to the student are, as we say, "solid." The purpose of all of them is clearly seen and the need of studying harder and more earnestly greatly presses in on one as he realizes the heavy responsibilities which will be his in the confessional and other areas of work.

With the beginning of Theology the student is also given the chance and expected to further develop a sense of responsibility: "The capacity to use his judgment concerning men and events, and the spirit of initiative." (*Menti Nostrae*) It is the time to begin the formation and elucidation of one's own opinions and thoughts on many of the problems to be faced in the modern world. For this purpose he enters into discussions and seriously thinks of ways of presenting the theory of the classroom to the people. Involved in all of this is learning to respect the opinions of others. Truth is never gained by compromise but often truth is arrived at through discussion.

At the end of this first year in Theology the young student receives the Tonsure and the first minor orders: Porter and Lector. These are only the first landmarks on the way to the priesthood and the completion of each year of Theology will see further ones until finally ordination to the Priesthood itself is reached.

Convert Plan (Cont.)

Paul Parish, for example, they do not have mass baptisms of all the converts after each Forum. The prospective converts are divided among the three parish priests and are tested individually. Each one receives the sacrament of Baptism only after the priest is personally assured that he is ready.

Soundness

The whole professional Inquiry Forum director plan is not a fly-by-night venture. It is a sound and minutely thought-out system.

First of all, it should be noted that the whole undertaking is under the control of the pastor, according to the terms of his three year contract with the lay theologian. Stress is laid on this in the training program. Mr. Keene is not some sort of independent assistant priest. He is professionally trained layman, employed by the parish and its pastor.

Secondly, before placing a man in any diocese, I.L.T. obtains complete approval from the Bishop. To date, lay theologians are at work in California and Arizona, and will soon move into Washington and Nevada. Bishop Gercke of Tucson, Bishop McGucken of Sacramento, Bishop Willinger of Monterey-Fresno, Bishop Topel of Spokane, and Bishop Dwyer of Reno have all given a strong welcome to the plan and approved it for their diocese. Cardinal Cushing has for some time been energetically behind this idea.

Need

Objections can be raised against the plan. After all, it is an added expense; these men are professional men receiving professional men's salaries. There is, in addition, a certain novelty involved. Having laymen do this work is a new concept in this country.

The need far outweighs any objections. We have seen that 80,000,000 people in the U. S. have no church affiliation; this is the group on which the convert worker concentrates. In the Far West, there are not enough priests to take full care of the mushrooming Catholic population, much less enough to work full time with the unaffiliated. For example in the Province of Los Angeles, where the total population is expected to grow by 32% in the coming decade, there are already 6,300 people per priest, 1,220 Catholics per priest. The state of Arizona has the highest number of Catholics per priest in the nation. In St. Vincent De Paul Parish there are over 2,000 families. Fr. Sharpe states, "Innumerable hours are spent by the Inquiry Forum Director in personal contacts, advertising, teaching, etc.—hours that we priests of a parish of 2,000 families could never spend,

25 YEARS FOR GOD

On March 19th, the feast of St. Joseph, Brother Andrew Grimaud, C. M. celebrated his twenty fifth anniversary as a member of the Congregation of the Mission. Sitting in a place of honor in the sanctuary, Brother Andrew joined with the Community at the Barrens in offering a Solemn Mass of Thanksgiving. Father James A. Fischer, C.M.V., Visitor of the Western Province, preached the ser-

because of our other pressing duties. Without this program we would be failing miserably in our obligation to bring back lax Catholics, strengthen the faith of others, and bring the light of the faith to non-Catholics." As Cardinal Cushing has said, "The Church in modern times cannot function to its fullest extent without the apostolate of the laity."

The laity are available and often willing. They have a new-found awareness of the ideal of the Church that the best way for the faith to be a dynamic force in the lives of its members is by sharing in its spread. Today we see increasing numbers of them welcoming career opportunities in the Church. Witness, for example, the whole lay missionary movement, the secular institutes, and the Papal Volunteers for Latin America. The men are available; 80,000,000 Americans are waiting. The I. L. T. program brings the two together.

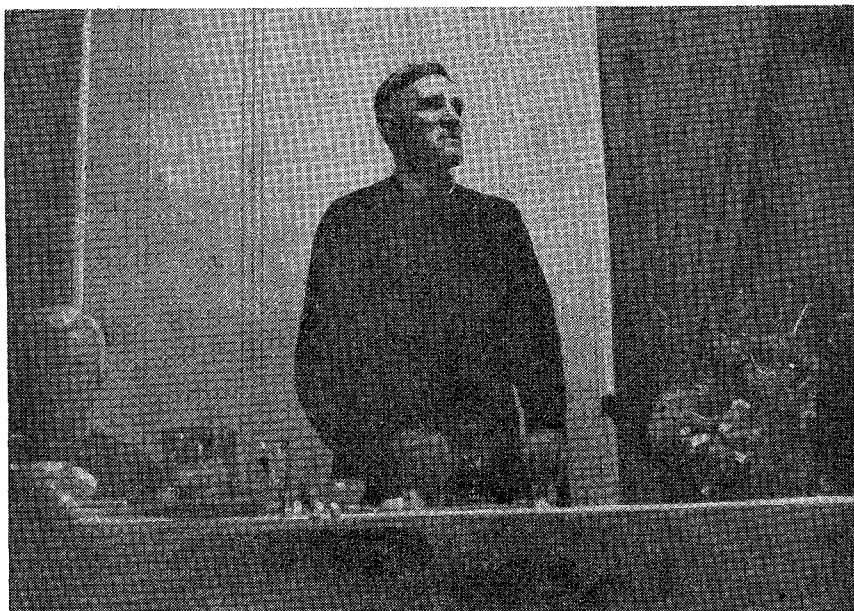
Fr. Sharpe, after seeing the plan at work in his and other Phoenix parishes, says, "I am completely assured of the ultimate success of the program and of its vital necessity here and elsewhere. I say that without restrictions."

mon. At the banquet following the Mass, Brother Andrew thanked his confreres for their kindness to him during the past twenty-five years and asked the prayers of all. On hand for the celebration were brothers from Chicago, Lemont, Cape and St. Louis.

Brother Andrew Grimaud was born near Crosstown, Missouri on August 12, 1916. After completing his schooling in Menfro, Missouri, he entered the novitiate on February 3, 1937. Two years later he pronounced his vows. He has spent almost all of his community life at St. Mary's Seminary. Last February he formed part of the team of brothers which took charge of the operation and the maintenance of the physical plant at St. Vincent de Paul Seminary in Lemont, Illinois. In September he returned to Perryville to resume his former duties.

During the past quarter century, Brother Andrew has been involved in varied duties. He began as a young brother by caring for the community's orchards. At present he divides his time between the laundry and the maintenance department. Examples of his skill as a carpenter can be found in the various departments of the seminary.

Much more important than the material contribution to the community's well being is the example Brother Andrew has given to the young brothers and clerics who are being trained at the seminary. His cheerfulness, fidelity to duty and stability are a living example of what a good Vincentian is. In extending our thanks and congratulations to Brother Andrew, we pray that many more brothers will join him to help the Community in this hour of need.



Brother Andrew, C.M., addresses the Priests, Students, Novices, and his fellow Brothers at the banquet held in honor of his 25th anniversary as a member of the Vincentians.

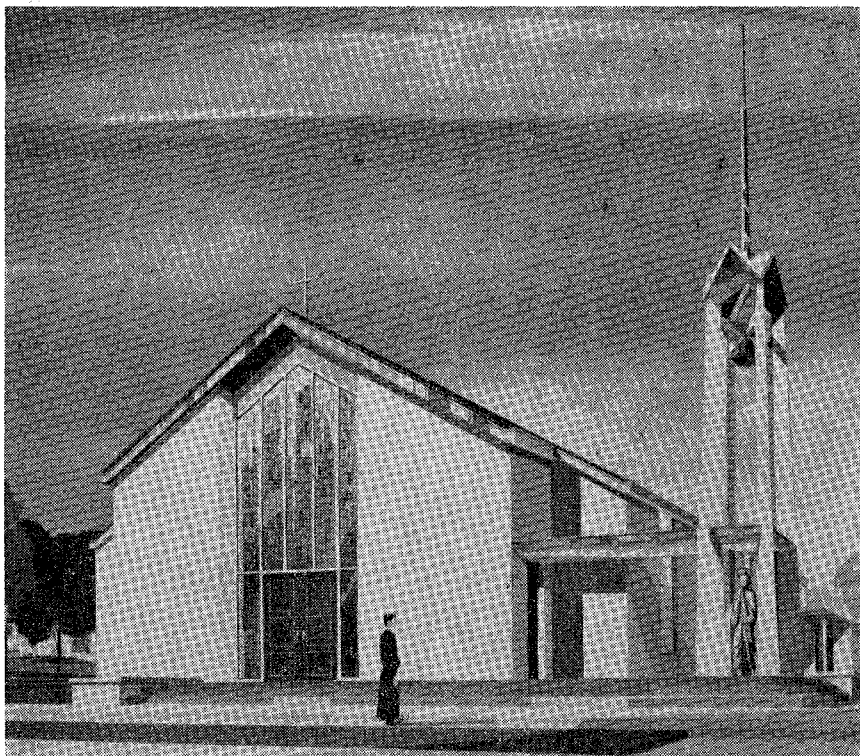
The De Andrein

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NUMBER 7

360 YEARS OF PRIESTLY LIFE



BEAUTIFUL HOUSE OF WORSHIP

For several years the seminarians at St. John's Seminary, San Antonio, have been using the venerable old Mission Conception as a chapel due to lack of proper facilities for accommodating an enlarged student body. The mission, a valuable relic of Spanish colonial days in San Antonio, proved to be limited space-wise, and its facilities were somewhat inadequate. Consequently, the need for a new chapel was immediate.

Today, that chapel is a reality. Standing in the shadow of Mission Conception, the structure presents a striking contrast between the new and the old. Yet both are identified in that they house a God whose real presence is a constant source of grace for those who come to Him there. For seminarians such contact with Our Lord is indispensable and immensely valuable in their efforts to prepare themselves well for the Priesthood they hope to receive some day. Doubtless, it was this same motivation which prompted the generous initiative of Archbishop Lucey, Ordinary of San

Antonio, and all those benefactors who in any way had a part in the project of realizing a chapel which would adequately and satisfactorily fulfill a pressing need.

Doubtless, too, it will be a grateful and appreciative student-body that adores for the first time in a chapel of such extraordinary beauty. The privilege of frequenting it will be fully realized as an opportunity of sanctification, an opportunity of coming closer and closer to Our Lord in the Blessed Sacrament. Nor will parents, friends, and other benefactors be forgotten in the prayers the seminarians say.

On the evening of April 10th, the chapel was dedicated by Archbishop Lucey with impressive ceremonies. In attendance were some five bishops, one abbot, more than one hundred priests, seminarians and members of the laity.

Succeeding the dedication, a Solemn Mass were celebrated by Msgr. James T. Lockwood, Chaplains to the

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Each year as spring comes to Perryville all of us here at the Barrens turn our thoughts and attention to the approach of ordinations. For some the arrival of the bishop means taking the first steps in their proximate preparation for the priesthood in the reception of tonsure and the first minor orders. For others, somewhat more advanced along the road leading to the altar, there is the reception of the second minor orders or the subdiaconate with its strict obligations of life-long celibacy and the daily reading of the Divine Office. Lastly, for those who have completed their long years of preparation and training, the coming of the ordaining bishop means the realization of all their prayers, hopes and years of study and the beginning of their ministry as priests of Christ.

Not only here at the Barrens, however, are thoughts turned to ordination to the priesthood. For the majority of our confreres working here in the Western Province and in the vice-provinces, springtime marks the anniversary of their own ordination, the end of one year of priestly work and the beginning of still another. Each year, however, we take occasion to congratulate and to honor those of our confreres who are celebrating the silver or golden jubilees of their priestly ordination.

Among those celebrating their jubilees this year is the senior member of our province, Fr. John LeSage, whom

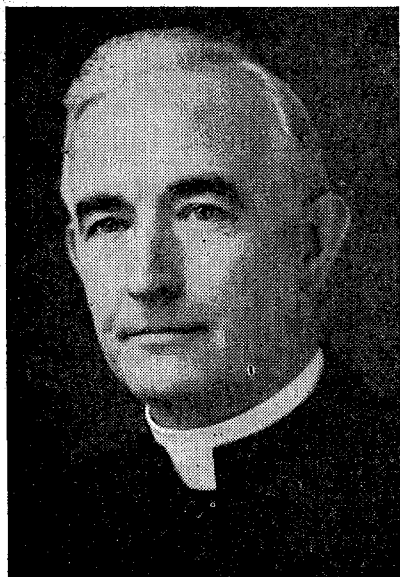
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Rev. John LeSage, C.M.

360 Years (Cont.)

we are honored to have with us here at the mother-house. For Fr. LeSage 1962 marks not the twenty-fifth or fiftieth year of his priesthood, but the sixtieth. Mr. LeSage entered the Novitiate on December 8, 1879, took his vows two years later, and while still a student taught at DePaul in Chicago. He then went to Rome to study Theology and Philosophy and in 1902 he was ordained in Paris. The following year Fr. LeSage was awarded degrees of doctorate in Theology and Philosophy. Father then returned to the United States to take up again his work as professor. New Orleans, Perryville, Dallas and Chicago were the scenes of Father's early labors before he returned to the Barrens in 1936 where he was assigned to teach Biology, Astronomy, Mathematics and other subjects. Father filled this position until a few years ago when he retired from his place on the faculty.



Rev. Wm. Brennan, C.M.

However, far from becoming inactive, Fr. LeSage still takes a lively interest in the activities of the Community and his fidelity in attending the spiritual exercises of the house is a source of good example and admiration to all of us here at St. Mary's Seminary.

Fr. William Brennan, who will observe the golden anniversary of his sacerdotal ordination on June eleventh, entered the Novitiate in 1902. Following his ordination in 1912, Fr. Brennan was sent to Dallas and the next year to Rome where he received his Doctorate in Canon Law in 1915. A number of assignments throughout the province followed his return from Rome. While superior in Denver from 1919 to 1933 Father undertook and carried on an expansion program at St. Thomas Seminary in that city. Fr. Brennan twice served as superior at

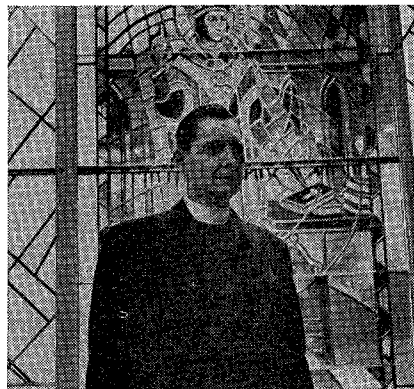


Rev. Walter Case, C.M.

the Barrens, from 1933 to 1939 and again from 1945 to 1948. While here at Perryville Fr. Brennan was responsible in large measure for what might be called the rebirth of the Vincentian Brotherhood in the Western Province. His interest in each of confreres of the house and his endeavors to raise the academic standards of the seminary were notable aspects of Father's tenures of office here. Fr. Brennan is currently stationed at Kenrick Seminary in St. Louis.

The second golden jubiliarian is Father Walter Case who was also ordained on June eleventh, 1912. The early years of Fr. Case's priesthood were spent at Perryville, Cape Girardeau, Dallas and Los Angeles. In 1927 Fr. Case went to DePaul University where he served as professor of English Literature until this past year when he retired from this position.

Fr. William Cortelyou, ordained twenty-five years ago on May 30, 1937, was born and raised in Chicago. After completing his secondary education at DePaul Academy, he entered the Novitiate and two years later, on July 11, 1931, pronounced his vows. After his ordination Father served here at Perryville for four years. A number of other assignments followed

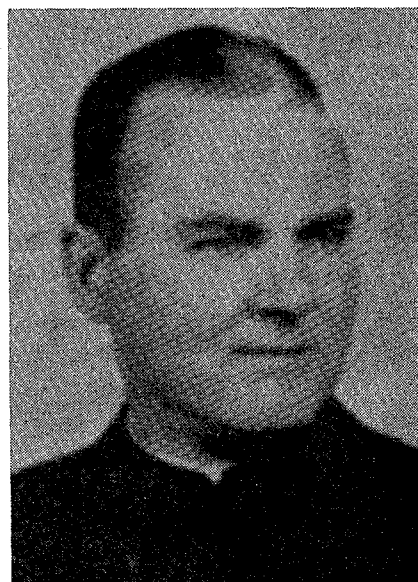


Rev. Wm. Cortelyou, C.M.

including two at the House of Studies in Washington, one at Kenrick Seminary in St. Louis and another here at the Barrens where he taught Moral Theology, Philosophy and Liturgy. In 1953 Fr. Cortelyou was assigned to DePaul University in Chicago where he is currently professor of Religion.

Fr. Joseph B. Steele has spent the majority of his twenty-five years as a priest in the deep South. A native of Natchez, Mississippi Father's first assignment after his ordination on May 30, 1937 was at the Barrens. In 1939 Father left here to go to Holy Trinity Parish in Dallas where he served as an assistant. A year later he moved to New Orleans where he is presently an assistant at St. Katherine's Parish. During his twenty years in New Orleans has served both as a hospital chaplain and a parish priest.

A native of St. Vincent's Parish in Chicago, Fr. John Brosnan entered the Novitiate after completing his



Rev. John Brosnan, C.M.

studies at Cape and was professed in June, 1931. After his ordination Fr. Brosnan taught in seminaries in the South and Midwest before going to Catholic University in Washington in 1950. Two years later Father was sent to teach at DePaul University in Chicago. Here he taught Religion until this past summer when he took up what was for him a new field of priestly work, that of a parish priest at St. Boniface-Assumption Parish in Perryville.

Father Thomas Barrett was also born and raised in Chicago where he received his primary and secondary education. After studying Philosophy at DePaul University in that city, he entered the Novitiate in 1931 and took his vows two years later. Following his ordination on May 30, 1937 Fr. Barrett taught at the Barrens, DePaul Academy and St. Thomas Seminary in Den-

(Continued on Page 10, Col. 2)

✦ THE DEPAUL STORY ✦

Seminarian formation! Foreign Missions! Parochial Problems! In recent years much emphasis has been given to these various aspects of the Vincentian Apostolate. Almost no mention has been made of our work in higher education. Yet of the twenty-two thousand students under the care of the Vincentians of the Western Province, seven thousand seven hundred are college men and women at DePaul University in Chicago. In order to rectify this omission the De Andrein would like to present some of the facts which makes the DePaul story impressive.

Shortly before 1900, the Archbishop of Chicago, Patrick Feehan, asked the Vincentian Fathers to found a college for the sons of the poor workingmen who were pouring into Chicago. Little did he realize that the Old St. Vincent's College on the corner of Osgood Street (Kenmore Avenue) and Webster would grow into the first Catholic co-educational university in the state of Illinois. From one building, a faculty of ten and a student body of seventy-two, DePaul has grown to a university with twelve buildings, a faculty of over three hundred and fifty and a student body of nearly eight thousand. That the university continues its Vincentian tradition of working with the ordinary people is evident in the fact that 58% of the students come from families in which the income does not exceed \$7500 a year.

One of the largest of the colleges or divisions in the university is the College of Liberal Arts and Sciences. Beside the traditional Bachelor of Arts degree, the college offers a well rounded science program. An indication of the calibre of instruction at DePaul is seen in the impressive number of science graduates. Despite high standards, DePaul averages 15 chemistry graduates a year out of a class of 150 freshmen chemistry majors. This is about the same number that larger universities will have out of 1,000 freshmen chemistry majors.

To meet the problem of the large urban college-age population, DePaul has opened its Frank J. Lewis Center in the heart of Chicago's Loop district. This eighteen story skyscraper offers air-conditioned classrooms, offices, libraries, lounges and other educational facilities for over ten thousand students. In this single educational plant is housed the University College, Graduate School, Music School, Commerce School and the Law School.

The Graduate School draws its students from over two hundred different colleges and universities. In recent years over 1,500 Chicago area



Father Austin Minogue, C.M., chats with two students of the uptown campus of DePaul University. DePaul presently has a student body of almost eight thousand members.

teachers have been attending evening and Saturday sessions. One out of every five DePaul graduates is being trained as a teacher. Chicago public and parochial schools are indebted to DePaul for a high percentage of their teachers. Over 42% of the principals in the Chicago public school system received their graduate training at the university.

In the field of jurisprudence, the Law School ranks as one of the finest in the nation. It is the eleventh largest law school in the country and the largest west of Chicago. Its graduates consistently lead in the state bar examinations. According to a recent national survey, DePaul law students ranked 11% above the national average regarding their intention to continue advanced studies. Among its alumni are numbered twenty-six judges and hundreds of distinguished lawyers throughout the country.

Since DePaul is an urban university located in the heart of the business and financial district of Chicago, it is natural that the College of Commerce should have the largest enrollment. The success of the college in preparing young men to enter the business world is attested to by the numerous programs that have been set up by Chicagoland firms to send their employees to school at DePaul at the company's expense. Another indication of the calibre of training offered is the fact that graduates of DePaul have scored first for the past two years on the state certified public

accountant examinations.

The list of achievements of the School of Music is topped by the honor of affiliation with the Pontifical Institute of Sacred Music in Rome. By a decree of the Sacred Congregation of Seminaries and Universities, a degree in sacred music education from DePaul is regarded as equivalent to that offered by the Pontifical Institute in Rome. Among its distinguished faculty are such nationally known musicians as Alexander Tcherepnin, Leon Stein and Arthur Becker. The Music School's greatest contribution to Chicago is the numerous musicians and music teachers who in turn have brought joy to others through their music.

The University looks forward to a bright future. Despite higher admission requirements, 939 under-graduate students were admitted in September. 10.4% ranked in the upper 5% of their high school class and 48.6 ranked in the first quarter while 39.2% ranked in the second quarter. Thanks to the annual scholarship dinner, over \$100,000 has been raised annually to allow promising young scholars to complete their education. As DePaul expands its services to the Chicagoland area, it can expect the same support it has received in the past.

The poor workingmen are gone. Today the sons and daughters of Chicago's workingmen are not in need of bread. But they are in need of intellectual and spiritual nourishment. It is DePaul University's apostolate to supply this nourishment.

✦ A REPORT FROM THE FRONT LINES ✦

By Rev. John Farris, C.M.

(Ed. Note: Father Farris is assistant director of the Vincentian Foreign Mission Society. Father very generously agreed to write up a short report of his recent visit to Formosa for the readers of the DeAndrein.)

It has always been the hope of the Church that those who are blessed with the Christian Faith will catch the Spirit of the Missions so that they may help others to come to the knowledge of the truth of Christianity. Since the Missions are an integral part of the Mystical Body, this Apostolate is the work of the entire Church. However, there are those who are called to practice this spirit of zeal in a special manner, to give it life by their lives and effectiveness by their deeds. This is the vocation of our Confreres on Formosa. It is an inspiration to witness their great love and zeal; they are indeed fired with the desire to bring Christ and His Church to all men.

For a greater understanding and appreciation of the endeavors of our Confreres on Formosa it is helpful to have some idea of the geography of the island and the history of its people.

GEOGRAPHY

Formosa, or Taiwan, is one of the largest of a chain of islands which skirt the Asiatic continental shelf. It is a mountainous island whose very names give its character: it is Formosa, majestically beautiful; it is Taiwan, terraced. This beautiful, terraced island resembles an enormous tobacco-leaf with stem pointing northward in the China Sea. Though it is only the size of Maryland, it must support a population equal to that of Pennsylvania. Eleven million people are crammed into less than 14,000 square miles. The land which must feed these people is rugged, unkind, and beautiful. In the north hot springs and fumaroles add to the uniqueness of its lava covered terrain which is dominated by over 40 peaks whose elevations exceed 9,000 feet. Perhaps the most fundamental topographical feature of the island is the range of mountains which begins in the north and runs to the southern tip. To the west of this range a heavily cultivated and overly populated plain slopes to the sea.

The climate is sub-tropical. Long summers, mild winters, and abundant rain constitute a continuous growing season. For this reason agriculture is the predominate means of livelihood.

As if to remind the island that the world cannot supply real peace, there is a season of typhoons from July through September and an occasional earthquake. Just as for centuries, Formosa has endured these punish-

ments of nature, so she has endured the punishment of men. Like storms men have swept over her coasts, like earthquakes they have changed her land.

HISTORY

Originally the home of the Aborigines, the island's turbulent history of conquest and reconquest begins with the first settlement of the Chinese in the 6th century. By 1624 she was Dutch property. A few years later she saw the Dutch defeat the Spanish who had tried to claim part of her northern coast. In 1661 she again became part of the Chinese Empire when General Koxinga drove out the Dutch and brought her into the Ming Dynasty. With the collapse of the Ming Dynasty on the mainland she became the refuge of the Loyalists, who under the leadership of General Koxinga intended to use her as a springboard to retake the mainland, a dream which was never realized. By 1684 Koxinga's grandson had surrendered to the Manchu Dynasty and Formosa again belonged to the mainland.

In the mid-nineteenth century, expansion of western powers in the Far East brought a series of British and French invasions. However, neither power could establish a foot-hold on the island and it remained a part of China until the Sino-Japanese War in 1894 when it was ceded to Japan.

The natives of the island, refusing to submit to Japan, appealed unsuccessfully to the Manchu Emperor and subsequently declared themselves an independent Republic. Though they fought heroically, the Republic lasted only twenty days. Soon the Japanese had put down all local resistance and were occupying the entire island. For the next half century Formosa was under Japanese colonial rule. This occupation proved a great boon for the island since it was during this period that many of the roads and railroads were built and the island's agriculture was developed. At the end of World War II the island was returned to China and became one of the provinces of the Republic of China. When the Chinese Communist took over the mainland in 1949 the Nationalists under the leadership of General Chang Kai-Shek found shelter on Formosa.

As one may readily see, Formosa is unique geographically and historically. The character of her land imposes hardships on her people, the character of her history demands faith and perseverance of her people. It is these hardships and demands which underlie the environment in which our confreres labor to teach Christ, and from which the problems they face in carrying out their work arise.

Our Missions are located on the

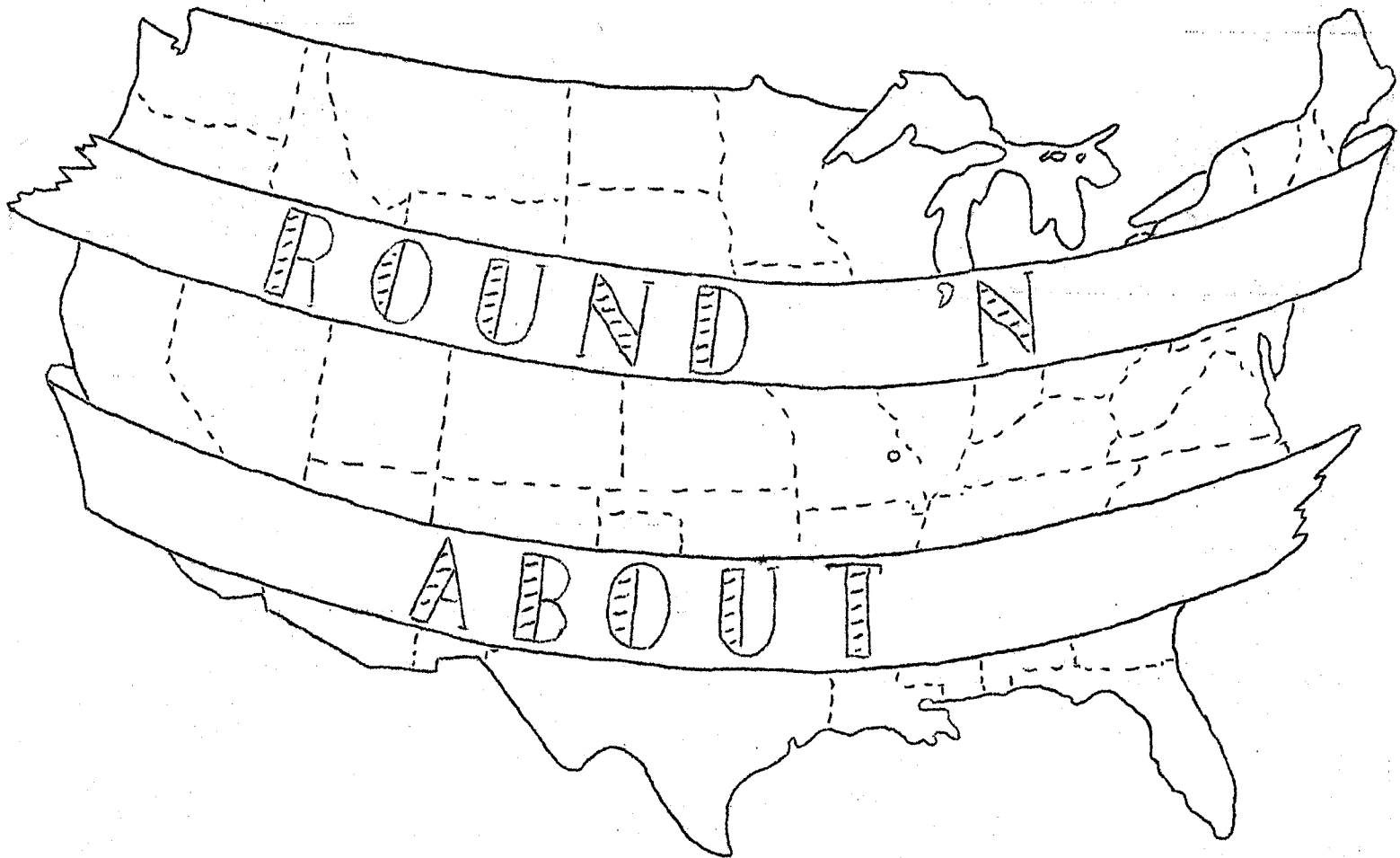
western plain along the central and southern part of the island. Kaoshiung, Kang Shan, and Tainan are the central houses. At Kaoshiung we have St. Mary's Church. The pastor is Father Hickey and he is assisted by Frs. Cawley and Wong. Other confreres, Frs. Smith, Baude, and Chi also reside here but have their own parish churches. Father Smith is pastor of St. John's Church where the tomb of the late Bishop Quinn is located. Father Baude is pastor at St. Vincent's Church, which was built with the donations of the confreres, and Father Chi has Mary, Star of the Sea Parish.

Because of the shortage of priest Father Des Lauriers in addition to his parish at Kang Shan has four other Mission sights which he travels to by motorcycle—an effective and exciting mode of transportation. Though his missions are still rather primitive, Father is making wonderful strides toward building suitable places in which the Mass may be offered.

From Kang Shan we traveled north to Tainan and St. Joseph's Church. The confreres here are Fathers Fox, Stein, Johnson, Sullivan, Callier, Huang and Kao. The missions joined to St. Joseph's seem to be much more developed than those in the South. Fr. Fox cares for St. Joseph's and St. John Vianney at Da Lin, and Fr. Johnson, St. Michael's; Fr. Kao has St. Vincent's at Kaiyuan; Fr. Callier, St. Clara at East Gate; Fr. Huang, Assumption at Erh Kung; Fr. Sullivan, St. Gabriel's at Yin chu sanctchun; and Fr. Stein, Our Lady of Lourdes. It was quite an experience for me to go with Fr. Fox into the villages taking census. It is amazing what they are forced to call houses. Many of them were little better than small shacks.

The duties of the missionary are essentially those of any parish priest, but circumstances and environment add further difficulties to the normal load of work. Among the works of the confreres I found the distribution of clothes and medicines at St. Joseph's most inspirational. It is here and in these works that the Daughters of Charity will be extremely valuable.

Throughout my visit I was greatly impressed by the realization that the work of spreading God's Kingdom is not only to be accomplished by the labors and sacrifices of our active missionaries, but it can also be furthered greatly by the charitable and necessary assistance of those who remain at home and support the mission cause by their prayers, their sacrifices and by their zeal. Only in this way will those on the "firing line" of faith be able to carry on their work for the extension of God's Kingdom.



COMMUNITY SEMINARIES

Perryville

In response to President Kennedy's exhortation on Physical Fitness, the priests of the house organized a team and entered the Student volleyball league. Ably captained by Father Oscar Miller, the faculty put up a good battle through the hard and bitterly fought season.

On May 2, the boys from the Apostolic School in Cape Girardeau, 120 strong, visited the Barrens for their annual outing. After dropping the tennis matches to the Students in the morning, the Cape boys pulled the surprise of the day, beating the Students in Handball in two consecutive games. This was the first time that Cape won this series in fourteen years. . . . Shortly after the handball, the Students took revenge, downing the Cape in Softball by the score of 10-6. . . . In the evening, the Students presented "A Stranger in Town," a musical starring Messrs. John Sauerhage and William Hartenbach. The show closed

with the standing ovation of all present, a fitting tribute to one of the best shows seen at the Barrens in many years.

Father Ronald King preached a closed retreat to the Seniors of St. Louis Preparatory Seminary in St. Louis during Holy Week. At the same time, Father William Gaughan of DePaul University in Chicago was preaching an open retreat to the first three years of High School at the 'Prep.'

Father Harold Persich, along with Father Edward Roche of DePaul Hospital in St. Louis, preached the retreat to the students of St. Vincent's High School in Perryville during Easter Week.

Father Daniel Martin returned from the hospital in St. Louis after undergoing an operation on one of his hands.

Father John LeSage will celebrate the

Sixtieth Anniversary of his Ordination to the Priesthood on May 31, Ascension Thursday. A Mass will be said in the Church of the Assumption here in Perryville at 11:00 on that day.

Father Harold Persich attended the Philosophy Convention in Louisville, Kentucky during the early part of Easter Week.

On the Tuesday of Easter Week, the Students put on their annual Bazaar. The theme this year was very appropriately "Space." Several Confreres from the St. Louis area and from Cape dropped in during the evening for a visit and to try their luck at some of the games.

Shortly after Easter, about a dozen Scholastics helped in the laying of the foundation of the new chapel at Camp St. Vincent. The new chapel, made of aluminum, will be put up sometime during the end of May. The old chapel will be converted to a hut to accommodate the increasing numbers of Students. . . . During one of the work orders at Camp in early May, the Students prevented a burglary. Some young boys had broken into one of the huts at Camp, taken one of the canoes, and used the canoe to rob other camps along the St. Francis River. Fortunately, the Students, led by Mr. John Lottes, were able to nip the burglary in the bud, recovering the canoe and much of the contraband.

Montebello

Vocational Week at Montebello has been scheduled for the week beginning on June 17. During the week, the boys will be shown what Seminary life is like, and the climax of the week will be a High Mass sung by the prospective Seminarians for their parents at the Seminary.

The talk by Father Stephen Dunker to the students about the Chinese and Formosan Missions has stirred up much interest toward the Missions. Not only that, but everyone present was deeply impressed by Father Dunker's pointed remarks on remote preparation for the Priesthood.

On April 29, over two hundred guests visited the Seminary for the Open House and Annual Barbecue. Sponsored by the Knights of Columbus and the Friends of Saint Vincent, the day delighted the guests with the tour of the various departments of the Seminary and with the meal.

Recently, the final touches were put on the new swimming pool. Sidewalks were laid, a special door to the shower room was installed, and Brother Bernard Stein took care of the landscaping around the pool area.

DIOCESAN SEMINARIES

St. John's Seminary, San Antonio

Archbishop Robert Lucey has announced that a celebration is being planned in May to commemorate the 200th Anniversary of the completion of Mission Conception in 1762. This Mission, which adjoins the Seminary grounds, served as a chapel for the Seminarians until the completion of the new Chapel last month. Mission Conception is the oldest Church in the United States dedicated to the Blessed Virgin under the title of the Immaculate Conception.

A large gathering of friends of the Seminary enjoyed the Open House and Sausage Dinner at the Seminary on April 29. The newly completed Chapel was the main attraction this year.

St. Louis Preparatory Seminary, St. Louis

Plans have been announced for the construction of a Library for the St. Louis 'Prep.' The construction of the Library which will begin sometime this year, marks the second main addition to the Prep since 1957; the first main addition was the Chapel donated by the priests of the Archdiocese in 1958. . . The new Library will replace the temporary Library facilities and thus free this space for classroom use. The unique design, enthusiastically approved by Father Donald Ryan, the Principal, and Father Edward Mullin, Librarian, centers the facilities around the librarian and uses the 13,500 volume capacity most efficiently.

THE PARISHES

Sacred Heart Parish Patterson

April 26, Father H. J. Beutler addressed the Stanislaus County Council of the NCCW. The subject of his talk was: "The Miraculous Medal."

St. Vincent's Parish Kansas City

Father Ganel will conduct a day of recollection for the eighth graders of the parish in preparation for their graduation.

Fathers William Ryan and Stephan Ganel attended the installation ceremonies for Bishop Helmsing on April 3 and attended the banquet which followed. . . . Within two weeks of his installation, Bishop Helmsing came to the parish for confirmation and to make an official visitation of the parish.

On Holy Thursday, Fathers William Ryan and Stephan Ganel assisted Bishop Helmsing at the Mass of the Holy Oils in the Cathedral of the Immaculate Conception.

St. Vincent de Paul Parish Phoenix

This May the parish will inaugurate a tithing program. This system has proven very successful in the Tucson diocese.

Five boys from the parish have taken the entrance examinations for Montebello. It is expected that five to seven young men from the parish will enter the seminary next fall.

A CCD Institute was held in Phoenix for the priests of the diocese of Tucson. Father Sharpe spoke on the relationship of the pastor with the Parish Executive board and the Priest Director. Father Edward Danagher spoke on the relationship of the Priest Director with the Pastor and the Parish Executive Board. These talks were followed by discussion periods.

Holy Thursday evening was the time set for the First Holy Communion of 143 public school pupils in the parish school of religion--CCD.

Father Edward Danagher was elected a member of the Executive Board of the Arizona "Pop" Warner Football Conference.

St. Thomas Parish Long Beach

Father Gerald Mullen is scheduled to conduct the Solemn Novena of the Miraculous Medal from May 27 to June 4.

Approximately 700 new homes will be constructed in Long Beach this year. Because of the mushrooming population, the school is beginning to feel the "pinch" of crowded classroom conditions.

Some 70 Daughters of Charity from New Orleans and Mobile spent Easter Monday here at St. Thomas'. The area lends itself to relaxation so the Sisters had a day of fun.

Holy Trinity Parish Dallas

April 29, the CCD sponsored an Open House at Holy Trinity. The Open House consisted of a tour of the church with explanations of the confessionals, altars, statues, baptistry, sacred vessels and vestments and was concluded with a colored slide show on the Mass.

Hotel Dieu Hospital New Orleans

Father Lawrence Zoeller, chaplain for the hospital, blessed the new Hotel Dieu School of Nursing Library. Taking part in the ceremony were the Daughters of Charity of Hotel Dieu, students and friends. This space was made available by renovating former student quarters that had been found to be impractical.

DE PAUL UNIVERSITY CHICAGO

Abraham Ribicoff, U.S. Secretary of Health, Education and Welfare, will deliver the address at DePaul University's 64th annual convocation June 6. At that time Very Rev. Comerford J. O'Malley will honor him by conferring on him an honorary doctorate of law.

Father William Gaughan conducted the annual student Holy Week retreat on the up-town campus, April 16 to 18.

Father William Cortelyou announced a \$13,920 National Science Foundation grant for conducting an in-service mathematics institute at DePaul for the scholastic year 1962-63.

The enrollment of foreign students at DePaul has increased 12.9% since September. There are 140 students representing 26 foreign countries enrolled for the Spring semester.

De Paul has awarded 20 scholarships to high school seniors in Chicago and the suburbs. The winners were selected on the basis of competitive examinations held in the downtown Lewis Center.

The University has decided to establish a school of Education which will have its own objectives, organizational structure, and the degree of autonomy now enjoyed by the other schools and colleges of the University.

The University has devoted considerable time over the past two years in planning for a greatly expanded campus on the Northside. One of the best qualified professional organizations, the Real Estate Research Corporation, has prepared an exhaustive analysis of the future space needs for the campus that would accommodate 2,000 full-time students. Also the University has been investigating various means of procuring the property and finances that would be required to implement these plans.

Three committees have been set up to study and recommend the particular facilities to be housed in the new buildings, as well as the amount of space to be devoted to each facility, and their possible arrangement. Fathers John Cortelyou and Robert Schwane are on the committee to plan the science building; Fathers Patrick Mullins and Patrick O'Brien the committee to plan the Uptown library; and Father William Powers and John Bagen to plan the new classroom building.

NATIONAL CATHOLIC EDUCATIONAL MEETING, DETROIT

The great emphasis placed upon the value of conventions was evident again this Spring at the annual meeting of the NCEA. Twenty-one different Vincentian houses throughout the United States were represented at the meeting, including thirteen from the Western Province. Among those Confreres present were: Fathers James Fischer, Stephan Dunker, James Cashman from Cass Ave. in St. Louis; Father Crowley from Cape Girardeau; Fathers Comerford O'Malley and Wm. Cortelyou of DePaul University, Chicago; Father T. Munster of DePaul Academy, Chicago; Fathers J. Danagher and J. Yallaly of Denver; Father Wm. Ryan of Kansas City; Father J. Haley of Lemont; Fathers Edward Riley and Oscar Miller of Perryville; Fathers N. Persich and R. Coerver of Kenrick Seminary, St. Louis; Fathers J. Stakelum, D. Ryan, and J. Bronars of Cardinal Glennon College, St. Louis; Fathers M. Gibbons and F. Martinez of Houston; Father J. McOwen of San Antonio.

In the joint session of Major and Minor Seminary departments, Father Edward Riley presented a paper on "An Analysis and Evaluation of Seminary Administration." More than 350 priests were present for this talk.

After lunch, when the Major and Minor Seminary departments separated, Father Donald Ryan delivered a paper to the Minor Seminary Division on "Seminary Responsibility: Means and Scope." Father D. Ryan was also reelected Vice-President of the Minor Seminary Division of the NCEA.

During Father Oscar Miller's trip to Detroit for the NCEA Convention, he took part in the Board meeting of the Catholic Homiletic Society, on April 25. Father Miller was appointed Chairman of the Publications and Research Committee at this meeting. The meeting was held at St. Paul of the Cross Passionist Retreat House in Detroit.

A SHARE IN THE WORK

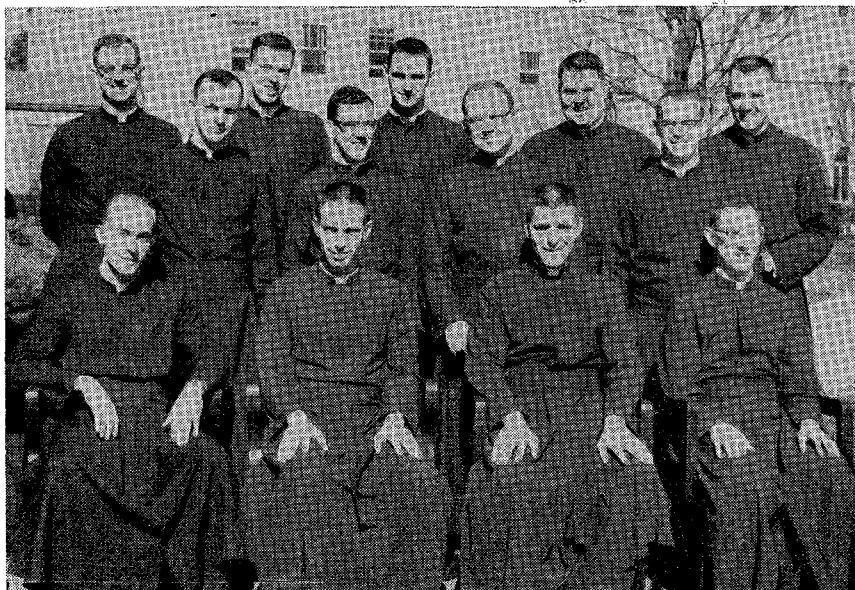
"Best of luck in the new venture!"
 "... "Congratulations on the fine idea!"
 "... "Delighted to be of help!" ...
 "Thank you for giving us the opportunity of sharing in these spiritual benefits!" ... "We hope that your new project will more than reach the goals you are setting!" ... "The Saint Mary's Seminary Guild sounds wonderful. I would rather contribute to a worthy cause than buy raffle tickets anyway. Enclosed find a check for \$18.00 to enroll the whole family."

These are just a few of the comments which met the "New Venture" spoken of in the March issue of the **De Andrein**. The Guild is an organization providing financial aid for the projects and activities of the Seminary Mission Society and the Student Fund. Your membership donations aid in the preparation for the Priesthood by furnishing a new Camp Chapel and the improvements of other facilities which assure the well-balanced training so necessary for the Priest of tomorrow. It enables us also to carry on our missionary activities, by providing funds for the spread of the Word of God, both at home and abroad. Your membership, moreover, entitles you to a share in the Quarterly High Masses offered for the members of the Guild, as well as an active part in the activities already mentioned.

The response to the Guild has been very encouraging; at this writing there are about 2500 members, with more coming to us daily. About half of these are members of the Double Family of St. Vincent de Paul—Daughters of Charity, Vincentian Priests, Brothers, Students, Novices, and Minor Seminarians. Geographically, our members represent 41 of the 50 states, as well as Canada, Puerto Rico, Formosa, France, and the Philippine Islands.

An attempt was made to acknowledge receipt of every membership. If you did not hear from us, please let us take this opportunity to 'Thank You' for your support in this project and in all of our works.

The diagram below outlines in white the few states in which there are no Guild members.



Our present Second-year Theologians are front row (l. to r.) Messrs: Doll, Hartenbach, Roppel, Donahue. Second row: Messrs. Henry LeFevre, Melito, Overkamp, Fortenberry. Third row: Messrs: Grindel, Ruhl, Grace, Sauerhage, and Seghers.

In the last issue of the **De Andrein**, the article on First-Year Theology mentioned the reception of tonsure and the first-two minor orders coming at the end of that year. Since Second-year Theology is so very centered on Minor Orders, let's look into them.

The Minor Orders are definite, required steps in advancing towards the Priesthood. They form a fitting preparation for the Major Orders, bringing home to the student of theology, the dignity and sacredness of the Priesthood.

When he received Tonsure, prior to Minor Orders, the Second-year theologian was officially made a cleric in the Church and the Lord became his portion, his inheritance. He dedicated himself to Our Lord in a special way.

The fact that the cleric is a chosen one of God became more evident when he considered the Minor Orders. The first two Minor Orders gave the cleric two particular rights relative to the Church. The Order of Porter gave the cleric the duty of being a custodian

of the Church. Even though the laymen perform these duties, the cleric is mindful of the religious respect he should have for holy places. The Order of Lector is carried out much more in practice for the Lector can now read the lessons during Mass and it is a custom in the seminary for the Lector to sing the epistle during a simple High Mass.

The Second-year Theologian is now looking forward to the second two Minor Orders. He will receive the Order of Exorcist and with it the power to drive out devils. Today, this exercise, in its solemn form, is entrusted only to priests remarkable for holiness and delegated by the bishop. Still, the Exorcist should develop solid virtue, for in order to aspire to deliver others from the devil, he must first have cast him out from his own heart.

Finally, we have the fourth Minor Order, that of Acolyte. Again, the laymen can perform the duties of the Acolyte, yet in the seminary, the cleric will want to perform the duties of the Acolyte to perfection. For instance, he will perform the ceremonies around the altar with exactness and above all he will see their significance as part of the sacrifice.

When the Second-year Theologian has received the final two Minor Orders, he will realize that there is only two years until ordination, which isn't very long. But he will also realize the significance behind the Minor Orders and what they should personally mean to him in his life. The Church asks of the cleric, for the time being, only sincere piety and a certain fitness for the service of God.

ANNUAL BAZAAR DOOR PRIZE WINNERS

- 1) Tape Recorder: Mrs. Josephine Walsh, Chicago, Ill.
- 2) Smith-Corona Typewriter: Mrs. John Overkamp, St. Charles, Mo.
- 3) Handstitched Quilt: Mr. Anthony Bosworth, Oklahoma City, Okla.

House of Worship (Cont)

Archbishop during the Mass were the Very Rev. James Fischer, C.M.V., Provincial of the Vincentian Fathers of the Western Province and the Very Rev. Maurice Hymel, C.M.V., Vice-Provincial, resident in New Orleans.

At the dinner which was held after the Mass, Archbishop Lucey expressed his gratitude to those who had helped to make the erection of the chapel possible. Appropriately at this time also, His Excellency said a celebration would be held in May to commemorate the 200th anniversary of the completion of Mission Conception in 1762—a fitting tribute to the mission for the many services it has rendered, not the least of which was its use as a seminary chapel. Fr. Hymel spoke to express gratitude of the Vincentian Fathers for the new chapel. Father Jeremiah P. Hogan, C.M., rector of St. John's served as toastmaster.

The dedication of the chapel is especially significant from the viewpoint of the development of St. John's Seminary. As is the case with many institutions, there are humble beginnings, and it is only with the passage of time that a climax is ultimately reached which is peculiarly stabilizing to the institution. St. John's had such meager beginnings, but through the years, zealous and devoted men of God have not spared efforts to make it the grand place it is today. The new chapel is the peak of such accomplishment.

The building itself has a distinct beauty as is evident from the picture given above. Its component parts are from Texas, other parts of the United States, and foreign countries. A happy feature is the fact that the chapel will be air-conditioned. The bell tower, apart from the main construction, is of prefabricated concrete pillars. The half-ton bronze bell in the tower is an import from Holland and is a gift of one of the pastors in the Archdiocese. At the base of the tower a shrine is situated. In addition to the main altar, there are six side altars. The sanctuary, semi-circular in shape, is elaborately decorated with mosaic ceramic tile to a certain height. Tinted glass fills in the space between the tile and the ceiling. The nave is spacious and adequate. The floor here is covered with one-eighth inch vinyl tile, the walls with light-colored brick, and the ceiling with white acoustic tile.

Interesting sidelights of the chapel are the tabernacle for the main altar—the tabernacle was formerly in Drossaerts Hall (the old chapel). In its new position it enjoys an enhanced beauty of being encased in white marble; the crucifix for the main altar is of wood with hand carved corpus; the stations of the cross and statues of the B.V.M. and St. Vincent DePaul



Rev. Thomas Barrett, C.M.

360 Years (Cont.)

ver. In 1949 he returned again to Perryville to serve as Econome, a position which he has held in various houses since that time. After working at St. Louis Prep Seminary in St. Louis and St. Vincent's Seminary in Lemont, Illinois Fr. Barrett went to DePaul University in 1957 where he is presently stationed.

Fr. Vincent Winn, like his classmates, was ordained on May 30, 1937 following his schooling in his native city of New Orleans, at Cape and here at the Barrens. During the twenty-five years of his priesthood Father has worked in a number of houses in the Province. Following assignments at DePaul University and Academy in Chicago, Fr. Winn entered the army as a chaplain in 1941 and served until 1947. After leaving the service he was stationed at St. Stephen's Parish in New Orleans, DePaul University, the House of Studies in Washington and he is at present at St. Katherine's Parish in New Orleans.

Like Fr. Winn, Fr. Dennis J. Flynn is a native of St. Joseph Parish in New Orleans where he attended grammar school. After completing his high school at Cape, Mr. Flynn entered the Novitiate and two years later took his vows in 1931. Ordained on May 30, 1937 Father has spent his priestly years as a professor at DePaul University and Academy, the Cape, St. Thomas Seminary in Denver and since 1957 at Our Lady Queen of the Angels Seminary in San Fernando, California. During his tenure of office as Dean of Studies from 1947 to 1954 the Cape was made an accredited high-school.

are likewise carved in wood.

The heavenly patron for the chapel is St. John the Evangelist. In the words of one of the students from St. John's: "I, for one, feel certain that he (St. John) will not be the least bit ashamed to claim for his own this beautiful house of worship."



Rev. Dennis Flynn, C.M.

Fr. James P. Graham was born and raised in St. Vincent's Parish in Kansas City, Missouri. Having completed his studies at Cape he became a novice and took his vows two years later in 1931. Ordained a priest on May 30, 1937 Father Graham was first stationed here at the Barrens. In 1941 he went to the House of Studies in Washington. Other assignments in Los Angeles, at St. John's Seminary in Kansas City and St. Thomas Seminary in Denver constituted the activity of Father's early ministry. In 1952 Fr. Graham was appointed superior of St. Francis Seminary in Bethany, Oklahoma. Since 1958 he has been superior at Our Lady Queen of the Angels Seminary in San Fernando, California.

Fr. John Clark came to Cape from Denver, Colorado, took his vows after completing his Novitiate on June 1, 1931, and was ordained priest on May 30, 1937. He was first assigned to DePaul University and Academy. In 1941 Fr. Clark was stationed at St. Thomas Seminary in Denver and in 1945 he returned to DePaul Academy. From 1947 until 1956 he was a member of the Miraculous Medal Novena band working out of St. Vincent's Parish in St. Louis and Los Angeles. Since 1957 Father Clark has served as an assistant at St. Vincent's Parish in Kansas City.

The above paragraphs outline the activities of some three-hundred and sixty years of priestly life. They do not give an account of the thousands of Masses offered, confessions heard, or of the words of instruction and consolation spoken. These are what form the heart of a priest's work as mediator between God and men and that for which the priest will receive his reward in eternity.

To Father LeSage and to our golden and silver jubilarians we extend our sincere congratulations and prayerful best wishes that God may grant to each one of them many more years of faithful service in His vineyard.

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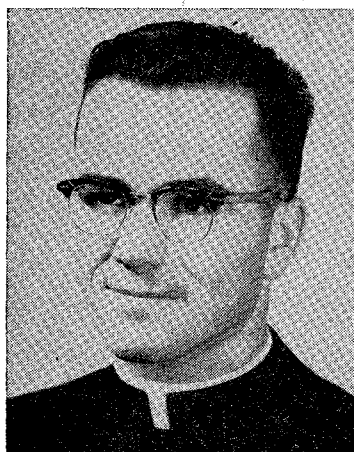


PRIESTS AMONG MEN —

The priest holds the Host he has just consecrated and lifts It up for all the world to see, as an offering to God, with a gesture that betrays all the intensity of his desire and of his prayer. What he offers is no longer wheaten flour but Jesus Christ. Yet not alone. With Him and by Him, Whose place he is taking, the priest

stretches out his hands to take the whole world and lift it right up to God. He offers it to His light, His warmth, His grace, His pardon. He shows it to Him, for Him to wipe away every spot and every weakness. He begs the Supreme Majesty "to look not on his sins but on the faith of His Church."

Emmanuel Cardinal Suhard



Rev. Francis Byrne, C.M.

It is June 10, 1962. The Most Rev. George Gottwald, S.T.D., waits in the sanctuary of the Assumption Church, Perryville, Missouri. As ordaining Bishop he awaits the assent of the Ordinand before continuing the ceremony. The Master of Ceremonies nods and the Deacons, clad in amice, cincture, maniple, and stole, file nervously into the sanctuary carrying a folded chasuble and in their right hand a burning candle. Within a matter of seconds, they will pledge themselves for eternity. Nine young men with a single word of assent will take the last step of their journey forward into the eternity of the Priesthood. They stand watching the Bishop wondering if their voices will tremble when they speak. Then as quietly as the grace of their vocation came, a humble question crystalizes their thoughts: Why God, why am I present?

The Superior reads the call. "Let those who are to be ordained to the order of the Priesthood, come forward: Francisce Byrne."

"Adsum: I am present!", each Deacon answers in turn as his name is called. Each of them has come to the end of a journey which took their youth to complete. From America's North, from her South, from the heart of Spain they have come to surrender their lives, to assume more intimately the life and work of Christ. Essentially each journey was the same but yet each was different by reason of grace and circumstances. Why they came, only God knows. But how they came, the route they followed, the milestones they passed, can be recounted.

REV. FRANCIS A. BYRNE, C.M.

First Solemn Mass: June 17, 1962
St. Vincent's Church, Chicago, Ill.
Assistant Priest: Rev. Charles Cannon, C.M.
Deacon: Rev. Carl Schulte, C.M.
Sub-Deacon: Rev. Charles Persil, C.M.
Preacher: Rev. James V. Flannery, C.M.

REV. JOHN FRANCIS GAGNEPAIN, C.M.

First Solemn Mass: June 17, 1962
Church of the Assumption, Perryville, Mo.
Assistant Priest: Rev. Francis Gagnepain, C.M.
Deacon: Rev. Francis Agnew, C.M.
Sub-Deacon: Very Rev. Charles Rice, C.M.
Preacher: Rev. William McKinley, C.M.



Rev. John Gagnepain, C.M.

Francis A. Byrne, C.M., began his journey from Chicago, Illinois, where he was born on September 22, 1934, and where he attended St. Vincent's elementary school. From Chicago he went to Cape Girardeau, Missouri, where he entered the Minor Seminary of St. Vincent's College in 1949. May 31, 1953, is an important milestone in his journey; for, on that day he began his Novitiate. Two years later on the same day, the feast of the Queenship of Mary, he professed his vows in the Congregation of the Missions. Under Mary's royal patronage he completed each of the seven joyful and difficult years of scholastic preparation.

The birth of John Francis Gagnepain, C.M., on September 2, 1935, at Perryville, the small Missouri town to the east of the Seminary, marked the beginning of his circuitous journey to the Priesthood. From St. Vincent's elementary school he enrolled in the Minor Seminary at Cape in 1949. Then he returned to Perryville to enter the Novitiate on May 30, 1953. Two years later he took vows and began the busy years of the Scholasticate.

Philip Michael Floersh, C.M., was born on October 31, 1935. After Cathedral Grammar School in Nashville, Tennessee, he joined his classmates at the Minor Seminary in 1949. With them he entered Novitiate on May 31, 1953, and with them he pronounced his vows at the feet of his Queenly Mother.

In the city of Little Rock, Arkansas, on December 6, 1935, Dennis Martin, C.M., began his journey of grace. After the family moved to St. Louis, he attended elementary school first at St. Mary Magdalen and then at Our Lady of Sorrows. His first two years of high school training were received at St. Louis University High School. Then he took his first positive step toward the Priesthood by enrolling at St. Louis Preparatory Seminary. The following year, 1952, brought him to the Minor Seminary for the Congregation—St. Vincent's College—from where he entered the Novitiate in 1953. Two years later he pronounced his vows in the Community and undertook the task of preparing himself scholastically for the Priesthood.

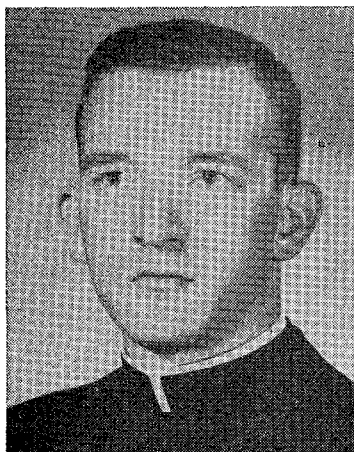
Allen Moore, C.M., is present. His journey began in Springfield, Missouri, where he was born on December 29, 1935. From Spring-

REV. PHILIP MICHAEL FLOERSH, C.M.

First Solemn Mass: May 27, 1962
St. Edward's Church, Nashville, Tennessee
Assistant-Priest: Rev. Edward Elliott
Deacon: Rev. Ignatius Foley, C.M.
Sub-Deacon: Rev. Jerome Fortenberry, C.M.
Preacher: Very Rev. James Fischer, C.M.V.

REV. JAMES DENNIS MARTIN, C.M.

First Solemn Mass: June 17, 1962
Our Lady of Lourdes, University City, Missouri
Assitant Priest: Rev. Daniel Martin, C.M.
Deacon: Rev. Joseph Franzak, C.M.
Sub-Deacon: Rev. Mr. John Shine, C.M.
Preacher: Most Rev. Glennon Flavin, V.G.



Rev. Philip Floersh, C.M.



Rev. Dennis Martin, C.M.

Ads 2

✦ DAUGHTERS ARRIVE IN FORMOSA ✦

by Sister Beatrice Broussard, D.C.

After a wonderful send-off from St. Louis, then from San Francisco, and finally from our Sisters in Wakayama, Japan, we reached the Island of Formosa, or Taiwan, as it is officially called. On a bright Sunday in April, the 15th to be exact, we took a Civil Air Transport flight from Taipei, the capital, to our final destination of Tainan. This was the moment we four had been looking forward to since we heard the news of our selection last July. So you can imagine our excitement! Fr. Sullivan, C.M. from the Tainan mission had come up to Taipei to accompany us. Coming in by commercial flight (and there is only one a day here in Tainan) is quite an experience. Since the flight lands at the Military Air Station runway, it means that all the precautionary security measures taken in connection with civilians are carried out on this flight . . . shades are all drawn, no pictures can be taken from the plane of the countryside, no one can meet the passengers. Because of the ban on civilians, and because the Fathers were still finishing some of the 18 Masses they say on Sunday, we were met by a contingent of Americans who have access to the field.

Our real welcome came at St. Joseph's Church where the Fathers were waiting along with a large portion of their congregation all smiling their welcome and saying something in either Mandarin, Taiwanese, or in their own native dialect from the mainland. Srs. Helen and Mary were able to converse with them, but Sr. Agnes and Sr. Beatrice could only smile back or venture forth a "Ni Hao Ma" which means, "Hello, how are you?" and is the standard greeting when meeting people. The traditional Chinese welcome of shooting off firecrackers, strung on a pole over the gateway, was awaiting us. And this has been awaiting us at every welcoming we've had since . . . and we've had many.

After a brief visit to the Blessed Sacrament, we walked over with our procession of people, and by this time it was a procession, to our new home about 2 blocks from the church. The house, which is a temporary one until a home is built, is of Taiwanese style, 3 stories high. It is narrow and not very deep and allows for only about 2 rooms and a stairway on each floor. The wives of the American servicemen helped the priests furnish the house and they all did a mighty good job of it. Because of the narrowness of the stairways, we had been warned not to take the steps

at too fast a pace and after seeing them we could understand the admonition. Our chapel has a pagoda shaped tabernacle and candle holders to match.—With these facing us we can never forget what country we're praying in, if indeed we could forget it any place else, as our furnishings are all of a Taiwanese make. The refrigerator, which is obviously American, has a place of honor, having found its way to the back of the chapel,—the steepness of the steps prohibiting it from being moved any closer to our kitchen on the second floor. After an escorted tour of our house, our friends, Chinese and American alike, left us to get adjusted and unpacked.

To say the least, life has been very interesting from that day on. We have visited many of the mission chapels and heard that amazing chant in which the Chinese pray the mass. Rides in the traditional rickshaws or pedicabs have taken us past some of the strangest sights to our American eyes . . . like the funerals and weddings which are both so colorful and happy sounding that one has difficulty distinguishing which is which. We have unknowingly been caught up in a Buddhist parade and have been on more than one occasion considered to be Buddhist nuns.

But let us tell you a little about the city in which we have come to labor. Tainan is a city of some 300,000 souls, although cities here in the Orient never seem to appear as large as those in the States of similar size. One of the reasons seems to be that nowhere in the U. S. do so many people occupy one room as those in the very populated Orient do. These people are so used to living at very close quarters and do not seem to desire privacy as we enjoy it in the States. Of course, too, necessity has somewhat forced this on them. It has been said that perhaps nowhere on the face of the earth is every inch of tillable soil tilled as it is here. This makes land about the most expensive item on the island. And this is one of the reasons why there is not the luxury of elbow room. No one can afford it. Along this city's streets there are literally hundreds of small shops all lined up side by side, all selling much the same things. Any small hole in the wall is made into a shop almost overnight. In many of the open market areas, the ever trusty woven basket of vegetable and fruit are really the only furnishings of their little one man markets. Since refrigeration is not too well known and somewhat expensive, the produce from the surrounding farms are brought in every day by either bicycle

or carts drawn by water buffaloes, with their familiar row of jingling bells around their huge heads, and sometime the farmer walks into town with his products in baskets, each suspended on one end of a pole and the pole balanced across the back of the neck and on the shoulders. By far the most familiar sight to the newcomer, however, is the rickshaw so typical of China. These bicycle drawn buggies are now as numerous as the shops. In fact they make the streets almost a hazard for cars. Because of the numbers, one wonders how they make a living. And of course, Tainan has multitudes of poor. When one sees the small spaces in which these people live and the fewness of the furnishings which they possess, one feels that the whole 300,000 could come under that heading by American standards. However, for Asia, these people are for the most part comparatively well off. For the poor refugees, who are mostly the military and their families, the story is somewhat different. Their plight, according to the Fathers, is steadily getting worse. Because they came for what they thought would be a very short period of time they have failed to really integrate with the native Taiwanese culture and have lived with only the one thought in mind . . . that of returning to their homes on the mainland. Of course, their "short period of time" has grown into years. For the children of these "mainlanders" as they are called, life will probably be somewhat different. Many of these sons and daughters have been attending school with the native Taiwanese and are now beginning to intermarry with them. To this city of 300,000, Chinese and Taiwanese alike, however, the name of Christ is still a very little known one. There is obviously a tremendous task in these pagan surroundings for good missionaries, both to further the Faith and to establish social and educational works that will aide this Island to know and understand Christ.

One frustrating barrier, however, to accomplishing anything, and one which we are striving to overcome with each new lesson is the language barrier. It is amazing to hear so much and be able to understand so little. It will be a happy day in Tainan when we are able to say "Wo dung" (I understand) instead of "Wo budung" (I don't understand). But at least we are here and we are beginning. So it would seem there is only one direction to go and that is forward. Will you help our works by your prayers? Until the next time . . . Dzaijyan (which means "Good-bye, 'til we meet again" . . .)

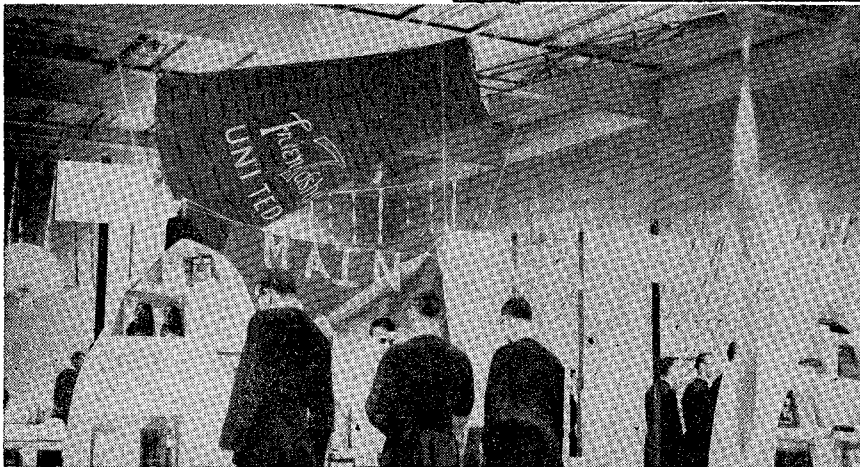


ORIENTAL ARRIVAL

On April 15th, four Daughters of Charity arrived in Formosa to open the first mission of the American Daughters of Charity on that island. In this picture the Daughters are receiving a typical Chinese welcome from the Vincentian priests and their Chinese parishioners at St. Joseph's Church in Tainan. The first impressions of one of the Daughters are contained in the article on the preceding page. The four new missionaries have promised to keep the readers of the DeAndrein posted on their progress through periodical reports.

QUALITY NOT QUANTITY

The present class of five young men just beginning their final year of theology may be small in number but they have big plans and hopes for the day when they, God willing, join their older confreres in the active ministry of the priesthood. These future Vincentian priests seen chatting outside the library in this picture are (l to r) Mr. John Cantore, C.M., Chicago, Illinois; Mr. Thomas Hinni, C.M., Perryville, Missouri; Mr. Henry Lopez, C.M., Spain; Mr. Arturo Garcia, C.M., Spain; and Mr. John Shine, C.M., Kansas City, Missouri.

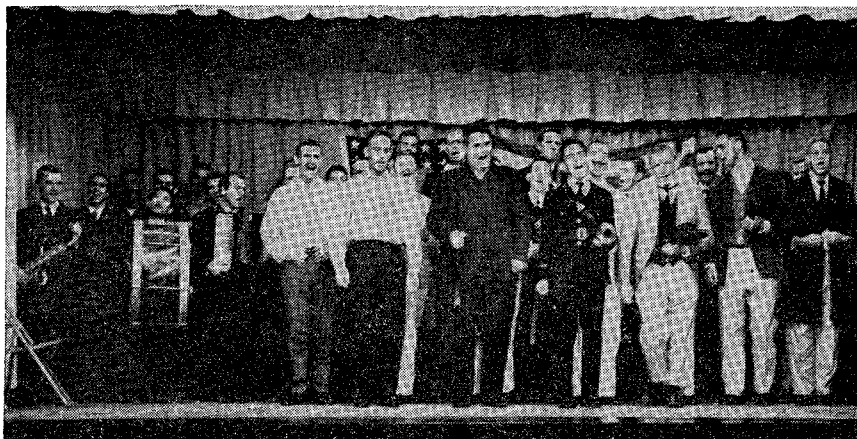


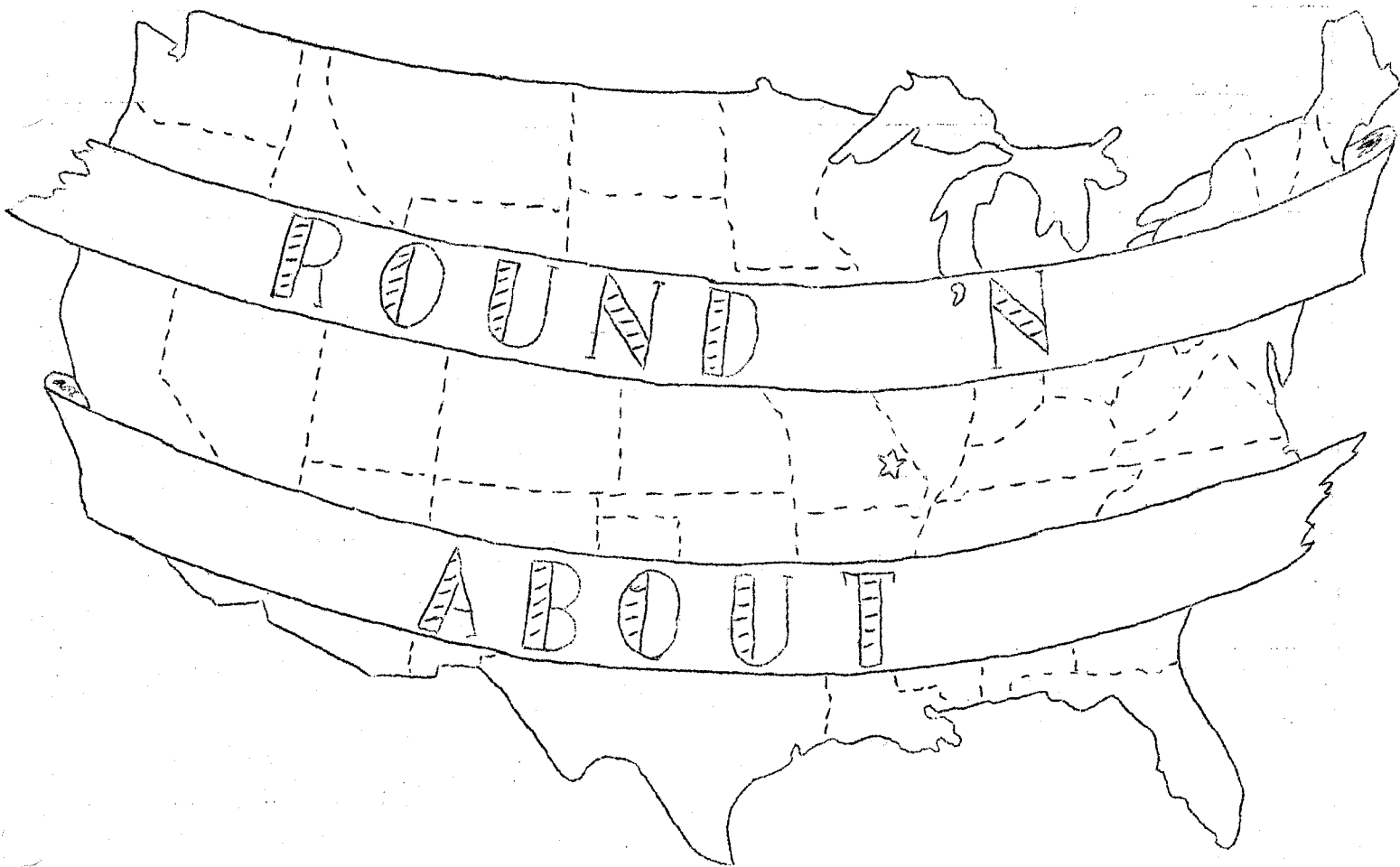
FRIENDSHIP 7

The annual Student Bazaar, held this year on April 24th, was dominated by the giant replica of the Friendship 7 pictured here. Even Col. John Glenn would have been proud of it. If Project Mercury needs any help on their space program they can turn to Perryville. The space theme continued in the individual stands which colorfully represented the various tracking stations. The bazaar was a fine success thanks to the hard work of the Student Bazaar Committee. Many visiting priests attended the affair from nearby Community Houses.

STRANGER IN TOWN

One of the most enjoyable and appreciated stage productions in many seasons at the Barrens was the musical "Stranger In Town." It had three presentations, one for the Daughters of Charity and other friends of the Seminary on April 29th, another for the annual visit of our minor seminarians from Cape on May 2nd, and the final presentation on May 20th for local businessmen and friends of the seminary. Rev. Mr. Allen Moore, C.M. and Mr. Jerome Donahue, C.M., directed the production and Rev. Mr. Miguel Blazquez, C.M. and Mr. Gail Doll, C.M. handled the music. The very large cast of "hams" is seen here taking the final bow.





Community Seminary

Perryville

Summer assignments for this year's ordination class were announced on the evening of the Deacon Banquet, May 22. Father Frank Byrne will have the summer free for a vacation --- he will join the Confreres in Formosa this fall. Fathers Moore and Dennis Martin will study the 'Most System' of Latin teaching at Loras College in Dubuque, Iowa this summer. Father J. Gagnepain will work on his Tirocinium at Conception Abbey, and Father Floersh will study music at the Gregorian Institute of America in Toledo, Ohio, during the summer. Three of the Spanish ordinands, Fathers Canal, Moro, and Lamela, will study Education at DePaul University, and the final one, Father Blasquez, will go home to Spain for his First Solemn Mass, and will go to the Phillipines later this summer.

On May 20, an Open-House was held at the Seminary to introduce Father Riley to some business men and friends of the Seminary from the area. There was a reception at 5:00

in the Library Main Reading Room, a dinner was served shortly afterwards in the gymnasium, and the evening concluded with the presentation of the play, "A Stranger in Town." Approximately 225 people were present for the affair.

On June 13, about twenty one new Novices are expected at the Barrens for their entrance retreat. This number includes condidates from our three Apostolic Schools, and a few young men from the outside. . . Several more plan to enter in the fall.

On Ascension Thursday, a small celebration was held at Perryville to honor the Sixtieth Sacerdotal Anniversary of Father John LeSage. Confreres from Lemont, Kansas City, St. Louis, and Cape were present for the Mass, celebrated by Father LeSage at 11:00, and for the dinner that followed.

During the past month, a Student Council was inaugurated at the Barrens. Modelled after the ones had in several of our other Seminaries, the Student Council was set up to organize and co-ordinate Student activities. The first Officers of the Council are Messrs.: J. Sauerhage, Prosidnt, J. Donahue, CSMC Pres-

ident; T. Grace, Entertainment Director, T. Croak, Sports Director; T. Himni, Deacon representative; and J. Ruder, Secretary.

Father John Brosnan celebrated his Silver Sacerdotal Jubilee in the Assumption Church on June 3. The Choir from St. Boniface Church in Perryville will come to the Assumption Church to sing the Mass

St. Vincent's College, Cape Girardeau

On May 27, thirteen Seniors graduated from the College. Father Edward Riley gave the address at the graduation exercises. There young men, with the Seniors from Lemont and Montebello are to enter the Novitiate on June 13.

Fathers Dyra and Modde moved into their beautiful new rectory on May 10. The new rectory is located near St. Vincent's Grade School.

The students presented their version of the play 'Oklahoma' for the Sisters of the Cape Girardeau area on May 20.

Father Nouws is to spend the summer vacation at home in the Netherlands.

DIOCESAN SEMINARIES

Regina Cleri Seminary, Tucson

Fathers Hoyos and Housey are going to Montebello to help with the open house Vocational program in June.

This year, there was a graduating class of thirteen from this relatively young Seminary.

Father Richard McCarthy gave a day of recollection on May 20 for the Third Order of St. Francis.

Late in June, Fathers Hoyos, McCarthy, and Housey are going to attend Summer School in Los Angeles.

During the summer, Father Diliberto will take the place of the Chaplain at St. Vincent's Hospital in Los Angeles.

St. John's Seminary, Kansas City

During the latter part of March, Father Berkbigler attended the National Catholic Theatre Convention held in Kansas City.

In April, Father Francis Murphy attended the National Education Convention of English Teachers in Chicago.

Father Berkbigler gave a day of recollection to the Ladies of Holy Rosary Parish on Passion Sunday.

This year's graduating class numbered twenty students.

St. Thomas Seminary, Denver

During the summer, extensive repairs will be made on the "Old Red Brick" --- the original St. Thomas Seminary completed in 1908. The building will be tuckpointed and steam-cleaned and new gutters will be installed.

Beginning in June and continuing through till the end of August, Father Bruce Vawter will conduct a series of lectures in Australia. The summer schools will be held in Melbourne, Sidney, Newcastle, and Adelaide.

Father Gaydos will give a series of lectures and seminars in Dogmatic Theology as part of the Newman School of Catholic Thought at the University of Wyoming, from June 4 through June 8.

St. Thomas Seminary has been granted a \$3,000 fund by the Raskob Foundation for Catholic activities. The money is to be spent for two projects: a backfile of Harper's Magazine from 1850 on microfilm, and microscopes for the science laboratory.

Father Connolly has been reappointed to a three year term on the Executive Council of the American Catholic Philosophical Society at its recent annual meeting.

St. John's Seminary, San Antonio

St. John's Seminary will play host to approximately 550 boys from the Dallas-Fort Worth Diocese and the San Antonio Archdiocese this June. The boys will be attending the summer vocational workshops scheduled from June 3 to 23. The Confreres will take care of the first half of the work, and Diocesan priests the second half.

St. John's Seminary, Camarillo

On Easter Monday, the Seminary was host to the Sisters of the Los Angeles area. Over 1,800 Sisters attended.

Father Keneally was St. John's representative at the installation of Archbishop McGucken in San Francisco. Father Keneally also represented the Seminary at the installation of Bishop Bell in Sacramento on May 15.

Assumption Seminary, San Antonio

This year's Open House was a great success. Aimed at the Church Unity in keeping with the Ecumenical Council, there were exhibits on Scripture, History of the Ecumenical Councils, Liturgy, and Sacraments. Approximately 8,000 people were present, and Newspaper, Radio, and Television co-operated in covering the story.

Three of the priests of the house will be working as Hospital Chaplains during part of the summer. Father Parres will be Chaplain in Dallas, Father McHardy in Hotel Dieu Hospital in New Orleans, and Father Frank Zimmerman in Charity Hospital, New Orleans.

Father Anthony Falanga will conduct the Priesthood retreat at Perryville during the first week of June.

THE PARISHES

St. Vincent de Paul Parish, Pampa

Father Raymond Ramson, with the help of Brother Michael Nevle of Lemont, installed a booth explaining the Community's works, at the Vocation Day held in Amarillo.

Father Edward Cashman was highly pleased with the results of the Pampa Deanery Convention of the Diocesan Council of Catholic Women. He was the Moderator for the Convention.

St. Thomas Parish, Long Beach

This year's Parish summer festival is scheduled for Sunday, June 17. Proceeds

will be used for some necessary repairs on the school and auditorium buildings, during July and August.

On May 29, Father Frank O'Malley gave the invocation at the Graduation exercises of Long Beach High School. The exercises were held on the campus of Gulf Park College.

Precious Blood Parish, Denver

Plans are being made for the construction of a twelve-room convent in the Parish. The preliminary drawings are now being worked on, and it is hoped that the building will be ready for occupancy by the summer of 1963.

Last year, a home-made Fund-Raising campaign asked 3% of the gross annual income be contributed by the Parishioners to the Parish through the Sunday collection. Next Fall, the Dazey Plan for tithing will be adopted in the Parish. This is becoming more popular in many parts of the country.

Father Donohue has been doing some vocation work in the Denver area. He gave talks at four schools, and 24 young men mentioned that they were interested in the 'Little Company', and 32 girls in the Daughters of Charity. Further vocational literature was sent to these prospective members of the Double Family.

St. Stephen's Parish, New Orleans

The Cape Alumni is planning a trip to Beaumont in September to see the new Seminarians. It would be very enjoyable to meet other Alumni members there from the Texas area.

The city-wide CCD Graduation exercises for High School Teachers were held at St. Stephen's Church. Rt. Rev. Msgr. Frey, Diocesan Director of the CCD, celebrated the Mass. A breakfast followed in the new Parish cafeteria.

Father Dennis Flynn will celebrate his Silver Anniversary of his ordination at St. Joseph's Church on June 17. Father Vincent Winn and Father Louis Meteye will be the assistants, and Father Maurice Hymel will preach the sermon.

St. Vincent's Parish, Los Angeles

Father Terrence O'Donnell, Parish vocational director, took nine boys to the Montebello Open House and Barbecue. Two of these boys will be entering the Apostolic School this fall.

The priests of the Parish took care of the Sacred Functions at the annual "Mary's Hour" held in the Los Angeles Coliseum, before 70,000 persons. Father Walker carried the Blessed Sacrament. Fathers Diaz and Norman assisted Cardinal McIntyre at the benediction.

DE PAUL UNIVERSITY

On June, 6, Father Comerford O'Malley conferred degrees on 550 graduates from the University. Cardinal Meyer of Chicago presided at the ceremony.

Father Comerford O'Malley has been named a Provincial Consultor by Very Rev. James Fischer. In this post, he will help decide many of the important operations throughout the Province.

DE PAUL ACADEMY, CHICAGO

Fathers Michael Pfiefer and Miguel Valencia attended the American Personnel and Guidance Association Convention in Chicago in mid April. . . Father Valencia also attended the International Reading Convention in San Francisco in early May, and Father Pfiefer attended the National Catholic Councilors Assn. Convention in Chicago during April, and was on the panel for Personnel Service in Higher Education.

APOLOGIES

In last month's issue, in the article on the Missionaries on Formosa, due to an error, Father Herbert Vandenberg's name was omitted in the listing of the personnel on Taiwan. Father Vandenberg is at present in charge of the church left vacant by the death of Father Meijer.

A typographical error caused near consternation in California when the DeAndrein announced that 200 attended the Barbecue at St. Vincent's Seminary, Montebello. Our sincerest apologies to the many Friends of St. Vincent's who worked hard to serve 2,000 guests.

CONGRATULATIONS

SUBDIACONATE

Rev. Messrs.

Thomas Hinni	Perryville
John Shine	Mission, Kan.
Enrique Lopez	Spain
Arturo Garcia	Spain
John Cantore	Chicago

Second Minor Orders

Messrs.

James Seghers	New Orleans
Louis Fortenberry	Perryville
John Overkamp	St. Charles, Mo.
August Melito	New Orleans
John Sauerhage	Bloomington, Ill.
Robert Roppel	Chicago
John Ruhl	Chicago
Henry LeFevre	Fort Recovery, O.
William Hartenbach	St. Louis
John Grindel	Overpark, Kan.
Jerome Donahue	Chicago

Tonsure and First Minor Orders

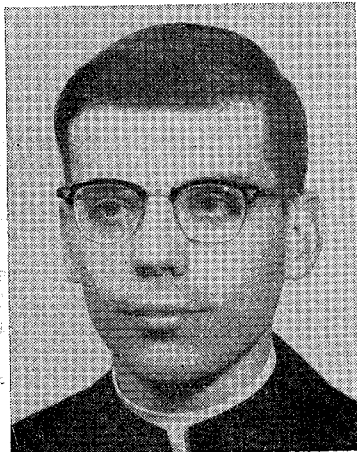
Messrs.

James Fergus	Chicago
John Cawley	Chicago
Thomas Croak	St. Louis
Paul Golden	San Francisco
Manuel Gomez	Spain
Antonio Amo	Spain

Renewal Of Vows

Messrs.

John Lottes	Perryville
John Cawley	Chicago
Angelo Neophitos	Chicago
Robert DeCesare	Chicago
Oscar Lukefahr	Perryville
Louis Arceneaux	New Orleans
Francis Harden	Monterey Park, Cal.
Robert Chap	Chicago
Lawrence Koncewicz	Chicago
William White	St. Genevieve, Mo.



Rev. Allen Moore, C.M.

REV. ALLEN MOORE, C.M.

First Solemn Mass: June 17, 1962
St. Michael the Archangel, Schrewsbury, Missouri.

Assistant Priest: Rev. Beressimo Scheffer

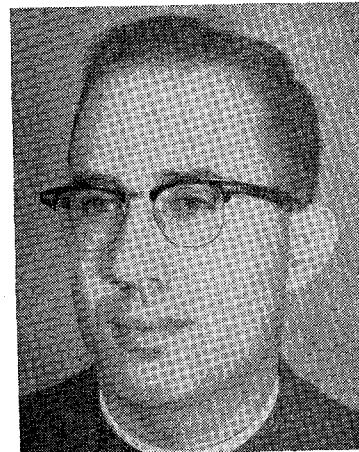
Deacon: Rev. Louis Bereswill, C.M.

Sub-Deacon: Rev. Paul Zipfel

Preacher: Rev. Oscar Miller, C.M.

REV. MANUEL CANAL, C.M.

First Solemn Mass: June 24, 1962
St. Joseph's Church, New Orleans, Louisiana



Rev. Manuel Canal, C.M.

field he moved to Webster Groves, where he finished high school and from where he set out to enter the Novitiate in September of 1953. Two years later on the feast of St. Vincent, September 27, 1955, he pronounced his vows. With the important milestone of vows behind him, he pushed forward on his journey to the Priesthood.

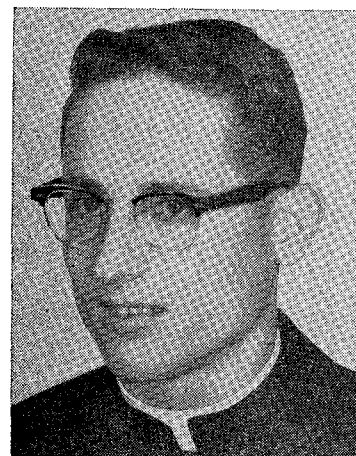
Manuel Canal, C.M., was born on January 10, 1935, at Ben-traces, a small village in the Province of Orense, the "Switzerland of Spain." He attended the local school of Ben-traces and in September of 1949 set out to enroll in the Minor Seminary, Villa franca del Bierzo. After completing his Minor Seminary training he entered the Novitiate and subsequently took his vows at Hortaleza. When he finished his philosophy studies, he and three others came to America to prepare themselves to be Priests on the Philippine Missions.

Salamanca, mother of one of Europe's oldest Universities, witnessed the birth of Justo Moro Gonzalez, C.M., on April 16, 1936. She watched him grow, attended the elementary school La Vega, and leave for the minor seminary of Tardajos in 1948. He entered the Novitiate in 1953 and after two years pronounced his vows. By 1958 he had not only left his home in Salamanca, but even his native Spain.

The same year, 1936, on June 27, Juan Lamela Veloso, C.M., began the journey which would lead him away from Bande, his birthplace, in 1949 to the Minor seminaries of Los Milagros and Villafranca del Bierzo. In September of 1953 he entered the Novitiate. With the profession of vows two years later he set out on the second stage of his journey which would eventually lead him to St. Mary's Seminary. A few months after his arrival in 1958 he pronounced his final vows.

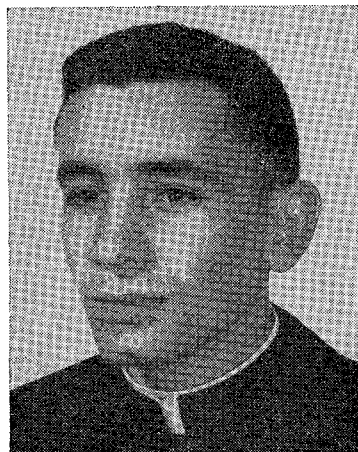
On January 8, 1937, the youngest member of the Ordination Class Miguel Blazquez, C.M., was born in the pleasant sounding village of Talavera de la Reina in the Province of Toledo. He attended the elementary school of Fundacion Joaquina Santander. Leaving the Minor Seminary of Sagrado Corazon de Jesus where he had been since 1948, he entered the Novitiate on September 29, 1953, and two years later took his vows. After his philosophical studies he came to America in 1958.

The journey from birth to sanctuary is complete. Just as God by a word brought them into the world, through His Word led them on their journey to Himself, and in His Word conser-



Rev. Justo Moro, C.M.

ved them among men; so they by their words will bring God into the world, through their words lead His children to their Father, and in their words conserve God among men.



Rev. Juan Lamela, C.M.

REV. JUSTO MORO GONZALEZ, C.M.

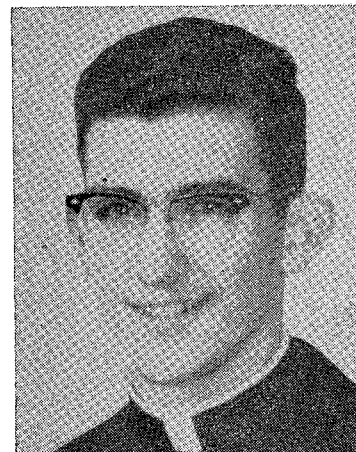
First Solemn Mass: June 14, 1962
Miraculous Medal, Montebello, California

REV. JUAN LAMELA VELOSO, C.M.

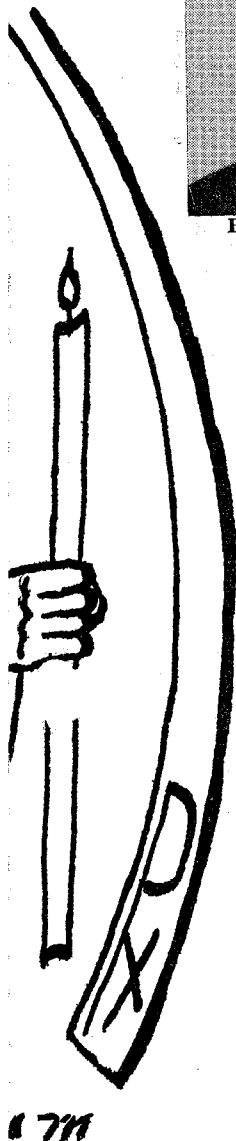
First Solemn Mass: June 24, 1962.
St. Vincent's Church, Chicago, Illinois.

REV. MIGUEL BLAZQUEZ, C.M.

First Solemn Mass: June 17, 1962
Nuestra Senora del Prado, Talavera de la Reina, Toledo, Spain.



Rev. Miguel Blazquez, C.M.



1. A d s u m

He who honors a priest,
honors Christ; he who in-
sults a priest, insults Christ.
St. John Chrysostom

O Blessed Virgin! Excuse
me for I do not speak against
Thee—the Lord has raised
the priest above Thee.
St. Bernadine



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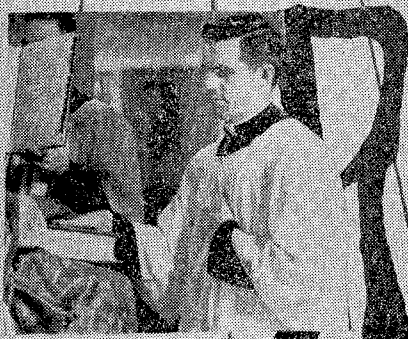
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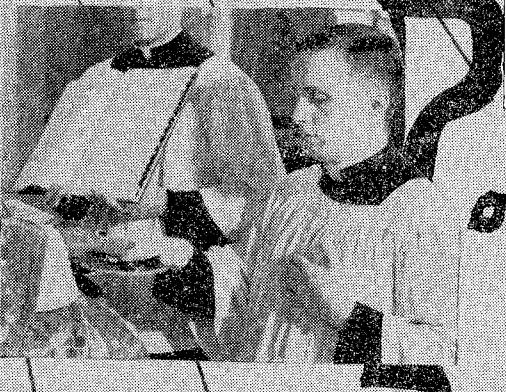
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EXORCIST



LEADER



ORTER

The priest is placed mid-
way between God and man;
inferior, indeed, to God, but
greater than man.

St. Innocent III



ONS UVE

The power of the priest is
like the power of the divine
Persons, because the tran-
substantiation of the bread
requires as much power as
the creation of the world.

St. Bernadine